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*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

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MAINTAINING THE FACTS OF CHRISTIAN SCIENCE

IRVING C. TOMLINSON

IN the textbook of Christian Science, "Science and Health with Key to the Scriptures," Mary Baker Eddy, referring to healing the sick, emphatically enjoins (p. 417): "Maintain the facts of Christian Science,—that Spirit is God, and therefore cannot be sick; that what is termed matter cannot be sick; that all causation is Mind, acting through spiritual law. Then hold your ground with the unshaken understanding of Truth and Love, and you will win." Mortal mind ignores this command, for it persistently maintains false beliefs, holding fast to the fables of material sense. This ignorance of reality explains why mortals are losers. When men abandon material beliefs and maintain the facts of Science, they win.

A dictionary defines "fact" as "anything regarded as actually existent" and "anything which is strictly true." Spiritual fact is an idea of divine Mind, an expression of Truth, a manifestation of infi-

nite Principle. That God is immortal Soul is a fact. The one infinite Spirit, God, and His idea, man and the universe, are eternal verities, without beginning or end. Spiritual consciousness, the kingdom of heaven, is made up of divine realities, the manifestations of Truth. Death appears to follow in the wake of erroneous beliefs, while spiritual facts engender health and life eternal.

And what about beliefs? False beliefs deaden; spiritual facts vivify. Matter is the opposite of Spirit; it is the unlikeness of Life. Jesus knew the realities of being. He rejected the fables of material sense, the fictions of mortal mind, and so could overcome death and the grave. The priests and rabbis of his age hated him, rejected him, crucified him, because he sought to displace the realm of fable with the kingdom of Truth. The fictions of mortal mind held the world in darkness, forged the chains of bondage, and maintained the reign of sin, sickness, and

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death. His revelation of spiritual facts ushered in the light of Truth, healed the Magdalen of sin, restored Lazarus to his weeping sisters. If, like Jesus, we "maintain the facts of Christian Science," we shall win.

Among the errors that delay victory is ignorance of the perfection of being. Material existence is not true; it is made up of false beliefs, which include sin, sickness, and death. It is plain that to get rid of this unreal, doleful triad, we need to displace the discordant notions of mortal mind with the truths of divine Mind. Mortals hold to the error of the senses as real, and suffer the sorry consequences. They view imperfections as a needful part of being and attempt to place these human fabrications in the company of spiritual ideas; but it cannot be done. They who "maintain the facts of Christian Science" realize that all imperfections are false beliefs, without reality, presence, or power. They know that all real being is perfect, even as the Father, the source of all spiritual facts, is perfect. Whatever is not perfect is a nonentity, is not a fact, but mortal fiction. On this basis of Truth all healing is wrought. Displace every false belief of sickness or sin with the opposite facts of health and goodness, and the discords vanish and harmony reigns. "Now are we the sons of God," said John. Now in reality are we the ideas of God, good, manifesting good, and nothing but good. The maintenance of the fact of spiritual perfection heals.

The false belief of decrease of good today afflicts multitudes. Nations and individuals who should enjoy abundance of good suffer depression and lack. In some cases where there should be evidence of

unlimited supply, we see poverty and distress. By some, decrease instead of increase is accepted as a law of God. If not seen for what it is—nothing—this lying belief of decrease would afflict Christian Scientists. It would falsely argue decrease of membership, of practice, of church attendance, of Reading Room support, of interest in church activities. All of which is error; for the law of God, the law of Christian Science, is the law of increase: increase of membership; increase of interest; increase of substance.

God, infinite good, knows nothing of lack, limitation, or depression. God includes all that truly is; so to the infinite there is only abundance. Decrease of good, then, is not a law of God, either for nations or for individuals. Infinite good is the fact of being. Why, then, should we think and act as if lack and depression were man's heritage? God loves all, cares for all, sustains and maintains all that really exists. This is a fact of Science. Why not follow Mrs. Eddy's advice and maintain it? Fear, ignorance, and sin companion with limitation. Why not quit such company and unite with Love, intelligence, and rightness, where only good abides? False beliefs breed poverty. The facts of being, understood and demonstrated, prove that boundless Love is the only power, and abundance of good man's perpetual heritage. Then, let us hold our ground for infinite, unlimited supply of good.

Spiritual facts understood feed, sustain, illumine thought. Maintaining the facts of being, one increases in wisdom, grows strong in love, gains the boundless freedom of Truth, and wins the illimitableness of Life eternal. He who seeks to sus-

tain himself on the husks of corporeal sense, starves. The starved mortal becomes blind to reality, deaf to the "still small voice" of Truth, and dumb by failing to give expression to divine Love. The prodigal fed on husks as long as he looked to material sense for pleasure and sustenance. The outstretched arms of the father welcomed him back after he arose and recognized the fact of good and maintained it.

False beliefs poison, paralyze, enchain thought. Spiritual facts waken, enliven, liberate, exalt thought. The prophet Isaiah thus saw God as sustaining all who seek Him. "For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. . . . He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it."

Divine facts radiate omnipotence; for they are the reflection of the omnipotent One, while beliefs are of human origin. Christ Jesus said, "All power is given unto me in heaven and in earth." Why? Because he maintained his oneness with divine Mind, and thus he could free himself from the blighting effects of human opinions. He rejected all effete doctrines of scholasticism, materia medica, and the meaningless fables of false knowledge. Jesus accepted as real only that which has its origin in divine Mind. He knew spiritual ideas, practiced and lived according to them. To him sickness was unreal, and health the eternal, ever-present fact of being. To the Master sin was illusory, perfection alone genu-

ine. To him God, good, was the only lawmaker. Holding fast to Truth, Christ Jesus gripped the real, the genuine, and the lawful. He who stands for spiritual ideas, stands for the rock of Christ, Truth.

The literature of mankind has largely been a record of the beliefs of mortal mind. The Israelites, however, devoting thought to God and to His dealings with men, portrayed in their writings God's revelation to them of the facts of being. The Bible is a record of the experiences of the chosen people seeking to escape from the thralldom of material beliefs into the freedom of spiritual facts. It records the revelations of divine Mind to them, displacing human opinion with spiritual ideas, supplanting false beliefs with eternal verities. The Bible, then, is largely a book of spiritual facts, which, when understood, heal and bless mankind. The first chapter of Genesis, as Mrs. Eddy has shown, is a record of creation, a revelation of real being. Bible history shows a people struggling to emerge from material sense. The Psalms sing of aspiration after the things of Spirit. The prophets point the way out of material beliefs to the facts of Soul. In the New Testament is portrayed the Saviour of mankind—Christ, Truth—the Saviour from erroneous beliefs, with their sin, sickness, and death; the Saviour who repudiates all false beliefs, and in their place presents only the genuine, the spiritual ideas that are to end all belief in matter with its sin and death. The Apostle John beheld the city foursquare, the city of spiritual consciousness, of everlasting peace and life eternal. Joy and life eternal are his who maintains the facts revealed in the Bible and Christian Science, namely, the nothingness of material

beliefs and the reality and life-giving power of God's ideas.

It remained, however, for Mrs. Eddy to receive the final revelation of Truth, which she has elucidated in "Science and Health with Key to the Scriptures," setting forth the spiritual facts of being. Mary Baker Eddy, a lover of the Holy Scriptures, saw beneath the surface of their letter the Science of being, and the clouds of sense began to roll away from her consciousness. She recorded her revelation of the Science of being, the living facts of God and His ideas. The two books, the Bible and Science and Health, are the ordained pastor of The Mother Church and its branches. This pastor, in the power of Spirit, is meeting and destroying the Goliaths of materialism with the facts of divine Science. To defend her revelation, to overcome fear, to keep all in the straight and narrow way of Spirit, to guide and guard the hosts of Science, she founded The Mother Church with all

its branches and activities. This God-ordained institution consistently maintains "the facts of Christian Science," in healing the sick and the sinful—and wins.

What a joy to follow our Leader, the Discoverer and Founder of Christian Science, in maintaining the facts of being given us from God in Christian Science! It is our privilege to use the ideas of God in healing. It is also a joy to take part in all the church activities. In whatever way we support The Mother Church and its branches, howsoever we obey the Manual, in subscribing for and reading the periodicals, in keeping Article VIII, Section 15, of The Mother Church Manual, in which "God requires our whole heart," we are holding our ground, as already quoted, "with the unshaken understanding of Truth and Love." What a magnificent manifestation we contemplate in beholding this world-wide movement maintaining "the facts of Christian Science," which win!

EFFECTIVE LIVES

ANNA E. HERZOG

HOW powerful has been the message which the Christian Science periodicals have carried to many a sick, discouraged mortal! Through them many have received their first intimation that there is an understanding of God and man so potent and true that it will establish for them the true sense of ability, abundance, health, and happiness.

When the message which Christian Science has for a receptive heart is accepted, its revelation is "as when a lion roareth," and its effect on human thinking and living is revolutionary and regenerating. Its truths are loud enough to drown the dis-

cords of sin, confusion, and sickness. And this message, so startling to mortal mind, reiterates the teaching of Christ Jesus, of whose words Mrs. Eddy has said (Miscellaneous Writings, p. 99), "They still live, and tomorrow speak louder than to-day."

If the world will not always, as yet, listen to our words, it will watch our lives as Christian Scientists. If it seems not always yet to want our teaching, it does want our intelligent and loving service; and it generally admits the beauty, effectiveness, and healing influence of a selfless, helpful life. The humblest, quietest life, lived in obedience to the teachings

of Christian Science, speaks loudly indeed.

When a student is demonstrating scientific Christianity, his calm trust in God, his fearlessness, his refusal to speak ill of his neighbor, his increasing harmony and noticeable overcoming of limitation are sure eventually to attract the attention of others, who will want to know what it is that makes his life so different. Thus the life of a faithful Christian Scientist is certain to be conspicuous, however meekly and lovingly lived. These very qualities speak so loudly that they cannot escape attention.

In a group of people, all eagerly discussing disease, symptoms, operations, and the like, the simple silence of the one who has determined to look away from matter to Spirit, from evil to good, is arresting. In emergencies, in times of fear, the serenity and calm of the one who knows that God is the only real Life and presence is felt above the confusion. In times of accident or contagion the certainty that good is the only power gives poise and protection. These spiritually mental states speak loudly, and often without words, of a different kind of thinking, of wise, calm, and steadfast hope, of love and tender kindness, of strength inexplicable to mortal thought.

An admonition in Proverbs gives the sure recipe for a beautiful and effective life: "Keep thy heart with all diligence; for out of it are the issues of life." Out of your heart, your consciousness, your thinking, are the issues—the outcome, the result—of your life. Not out of circumstances, not out of environment, not what someone else thinks or does not think of you and your achievements, but from your own thinking

results your life, with its measure of joy to yourself and of service to men.

Nothing else is of so great importance to one as the quality of one's thinking. Is thought petty, concerned with personal condemnation and criticism? Are decisions in church or national or individual matters based on personal likes and dislikes? Then our daily lives are sure to be limited in their usefulness, lacking in greatness, serenity, peace, and accomplishment, because out of the heart are "the issues of life."

The limited, selfish thinker finds his experience narrowing, his service to the world almost completely nullified, as mortal selfhood becomes the center of his little universe. Just as certainly will the unselfish, God-loving, and truly obedient student of Christian Science, as the outcome of earnestness and joyousness, find in his experience unfolding helpfulness, happiness, abundant love, and progressive demonstration of good. Out of the consciousness of God's unlimited power comes healing; out of the realization of man's unity with God come strength, peace, and achievement; out of the conscious reflection of Soul come radiant success, compassionate wisdom and love, a wider mental horizon, and more abundant living.

The more habitually we silence error and listen to the voice of Truth, the stronger that voice becomes to us, and the weaker and more infrequent become the whisperings of evil. "Science speaks when the senses are silent" (Miscellaneous Writings, p. 100). This voice of Truth cannot reach us unless we listen; it cannot guide us unless we obey it; it cannot heal us unless we hold to it. But it will regenerate us as soon as we really utilize it. Truth is Mind, Prin-

ciple, God. Truth is present, infinite, eternal. It cannot be hindered or destroyed, obstructed or prevented, unheeded or silenced. Its liberating message will eventually reach all mankind, and through it mankind will realize salvation.

In spite of the great chaos in the world today it is indubitable that there is, among thinkers, more brotherly love, more longing for peace, and more of a sincere search for God than ever before. These encouraging signs make it possible for us, as Christian Scientists, to say confidently, in the words of "Miscellaneous Writings" (p. 277), "Truth is speaking louder, clearer, and more imperatively than ever," and its voice is eloquent, powerful, and attractive.

The student should early realize that he has not accepted Christian Science only to have something to turn to for healing when sick, or to apply on other occasions of stress. He has turned to God, and to the one absolute, immutable Science which reveals God as the only power and reality. He has accepted the privilege and necessity of daily overcoming his belief in the actuality of matter and sin, of hourly striving to see and prove the only facts to be Spirit and Spirit's creation.

This means constant daily overcoming of all that constitutes a mortal. It means letting go of self and sin and demonstrating righteousness. It means living beyond and above the supposititious satisfactions and dissatisfactions of the senses. It means living in conformity with the teachings of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

If we would have our lives speak loudly to the world of the under-

standing Christian Science gives us, of Spirit, and of our God-given ability to know the healing light and love of Spirit, we must be increasingly active with the passing of the years, not decreasingly so—not losing our enthusiasm, but gaining more; not letting down in our effort, but augmenting it, thus making growth more interesting, absorbing, consistent, and continuous. In this progress we shall find it helpful to realize that reflecting God is natural, normal, serene, without strain or tension.

That living Christian Science makes one's life conspicuous, lays upon the conscientious student a deep obligation. His is the privilege and duty of reflecting the one Mind, which leads the world's thought toward righteousness, and of so living that "the ministry be not blamed." Of none more truly than of Christian Scientists could Paul's words be spoken, "None of us liveth to himself." Thus the adherent of the Christian Science movement has that beloved movement and its all-important welfare to consider always above and beyond his personal affairs. So to live that every day strengthens the world's respect for Christian Science, deepens its conviction that honesty, integrity, purity, spirituality, and kindness, as well as health and abundance, are inseparable from Christian Science living, is to live as a loyal Christian Scientist.

The real man lives in expressing Life, knows in reflecting Mind, acts in obedience to Principle. And the Christian Scientist who with loving humility and radiant joy lets his life proclaim these great facts of true being, lives effectively and blesses immeasurably.

SCIENTIFIC DEMOCRACY

ARTHUR T. LEWIS

IT is almost a quarter of a century since many nations engaged in a great war "to make the world safe for democracy." Yet, today, the suggestion is insistently presented that democracy is in greater danger than ever—that it has failed and has proved unable to cope with current social and political problems. Evidently the lesson is yet to be learned that democracy is not to be saved by warfare or by the imposition of human will, but through spiritual growth.

Our great Leader, Mrs. Eddy, clearly realized the importance of democratic government. She says in "The First Church of Christ, Scientist, and Miscellany" (pp. 246, 247): "The Magna Charta of Christian Science means much, *multum in parvo*,—all-in-one and one-in-all. . . . Essentially democratic, its government is administered by the common consent of the governed, wherein and whereby man governed by his creator is self-governed."

Christ Jesus set a consistent example. His teachings are run through and through with democratic ideals, notably his Sermon on the Mount (Matthew, chapters 5 to 7). One of the main planks in that platform of scientific democracy is the Golden Rule, the rule upon which all human action involving others is rightly based.

The word "democracy" is from two Greek words—*demos*, meaning people, and *kratein*, meaning to rule. Significantly, *autos*, the first root word of autocracy, the opposite of democracy, means self. Autocracy may thus be traced to a false sense of self! Scientific democracy, on the

contrary, rests upon the perception of man's true selfhood as the image and likeness of God. According to the divinely inspired record of creation in the first chapter of Genesis, God made man like Himself, "very good." Equality in goodness, in intelligence, is the deific mandate, the eternal characteristic of man.

Defense against autocracy and support of democracy begin, then, with the realization that man is individual, the idea of Mind. Furthermore, it must be seen that the dictator to be guarded against is the mortal ego, which first claims existence, and then, on that faulty premise, extends its demands for recognition, usurping more and more power to think and act, until checked and overthrown. As each one demonstrates loving-kindness and consideration, through understanding and reliance on God, democracy will be firmly established in political, social, and religious organizations. The truly democratic individual does not indulge in self-assertion, which would assume authority, nor in self-depreciation, which would shirk responsibility.

It is recorded that Jesus was once approached by two of his disciples, who asked his assurance that they would sit "one on thy right hand, and the other on thy left hand, in thy glory." He replied by asking, "Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?" The Master, who was as democratic as he was scientific, thus plainly implied that position and authority were to be achieved through demonstration of the meekness which is might.

On page 35 of "Science and Health with Key to the Scriptures" Mrs. Eddy says, "Our baptism is a purification from all error;" and farther on, "Our cup is the cross." Here is pointed the path to scientific democracy, beginning with each one individually and extending to the whole human race. As we take up the cross—the demonstration of the Christ, Truth—and purify our thoughts of material beliefs, of fear and apathy, of distrust and material ambition, we demonstrate oneness with God, good. Intolerance, aggressiveness, arrogance, are then more quickly detected as enemies to democracy, and more readily rejected. Thus we achieve that self-government which reflects the government of God.

Among the foes of democracy are inactivity and apathy. Inactivity would shirk the responsibility for government which begins with self-government. This needs to be routed with the understanding of the omni-action of the divine Mind and its spiritual ideas. Mental activity is essential, including thoughtful attention to world problems, care being taken not to become mesmerized into acceptance of material beliefs but to strive ever to correct for ourselves the mistakes due to wrong thinking. An early step in this activity is to claim and exercise our individual capacity to think rightly, and the next step is to know that the same privilege and capacity is bestowed by God on all His children.

The one who joins a branch Church of Christ, Scientist, has undertaken to govern himself democratically. Turning for guidance to the Bible and to the writings of Mrs. Eddy, he finds much help, including specific rules. One such rule is given in the Manual of The Mother Church

by Mrs. Eddy, as follows: "In Christian Science each branch church shall be distinctly democratic in its government, and no individual, and no other church shall interfere with its affairs" (Art. XXIII, Sect. 10). "Distinctly" means "without any other quality." Here is a definite charge that in the conduct of branch church affairs there shall be no aggressiveness, intolerance, or selfish ambition for place.

In obedience to this rule, branch church members will keep informed regarding church affairs and take an active part in the metaphysical work needed to produce healing and harmony. They will joyously co-operate in such human footsteps as are needed. While avoiding the extreme activity which busies itself with temporal duties to the exclusion of spiritual meditation, each member will take care to shun also the opposite extreme of indifference, which leaves all questions to a sub-group, and which may even consider it unnecessary to attend business meetings.

A branch church in which a few are allowed to direct its affairs is accepting the argument that power and intelligence are the privilege of a few. In true democracy all ideas of divine Mind have equal opportunity to reflect divine intelligence, to be Godlike, to enjoy the abundance of good. True democracy implies trust in God, faith that God reveals Himself impartially to all His children. We do not place faith in merely human intelligence, but in that divine intelligence which is the light of the universe, emanating from the all-wise creator with the impartiality with which the sun shines upon all.

The democratic member is on guard to reject suggestions of personal rightness. Knowing Truth to

be absolute, an individual may believe he sees clearly the desirability of a certain course, only to discover that others are unready to agree. In such a case, it is wise to express one's views, cast one's vote, and abide by the result in confidence that, as we are reminded by Isaiah (55:8, 9), God's ways are higher than our ways. Controversy means looking at both sides of a question; it does not necessarily mean conflict.

There are many lessons to be learned today from the experience of the early Christians. Early in the Christian church, probably within the first century after Jesus began his teaching, suggestions of disorganization, autocracy, personal ambition for place and power, rose to threaten its harmony. In the New Testament is a letter addressed to the Ephesians. The writer makes a rousing and inspiring plea for unity. He urges "that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another

in love; endeavouring to keep the unity of the Spirit in the bond of peace," since, as he goes on to say, there is "one God and Father of all, who is above all, and through all, and in you all." Farther on he says, "Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another."

Scientific democracy truly is the ultimate of government, since it is based on the fact of one God. Humanly expressed, it is the supreme achievement of self-government in so far as it manifests the government of God. Christ Jesus came to show us, and Christian Science has been given us to help us prove, that men need no intermediary between themselves and the divine Mind—Principle and its idea being coexistent. As this is understood, the divine ideal of government, or true democracy, will be expressed. Then shall we be able to pray with scientific certainty: "Thy kingdom come. Thy will be done in earth, as it is in heaven."

BE STILL AND KNOW

HENRY EDISON WILLIAMS

Be still and know, and thereby thou shalt gird
Thy day with boundless love. Untouched, unstirred
By fancies vain, by bane, or bitter thrust;
Thou shalt translate thine all-inspiring trust,
Wide-visioned with the wisdom of His Word.

Serenity attends thee, having heard
That still small voice. As sings the soaring bird,
So wing thou must, when willingly thou dost
Be still and know.

Oh, thou of God beloved, of Love preferred,
No wage of sin, no sinful debt incurred,
No fleshly taint, nor lack, nor loss, nor lust
Belongs to thee, thou child of God, the just.
Thine but to image. Is the image blurred?
Be still and know!

"GO, AND SIN NO MORE"

IVA B. LINEBARGER

CHRIST JESUS came teaching and demonstrating the power of God to heal the world's ills, including sickness and sin. This was the Master's mission, and for about three hundred years his followers practiced Christian healing until, through a decline in spiritual understanding, the healing power was lost sight of. The words of truth which the Master left were not lost, however, and they are recorded in the Bible, to be understood and demonstrated by spiritual thinkers in all ages. A spiritually-minded woman in this age, Mary Baker Eddy, caught their spiritual significance, interpreted their full meaning, and presented to the world her discovery—Christian Science. So today, even as in Jesus' time, the sick are being healed and the sinning redeemed by the understanding and application of the truth.

Sickness and sin are both proved untrue and unreal by Christian Science. How could anything so unlike God, good, be true or real when God is infinite, the only creator? How could evil be true when man is the spiritual and perfect likeness of God? This we learn from the first chapter of Genesis, wherein it is stated that "God created man in his own image," and that "God saw every thing that he had made, and, behold, it was very good." Through the truth of God's allness both sickness and sin are proved unreal and untrue. Students of Christian Science must learn the procedure by which to prove their unreality. In "Science and Health with Key to the Scriptures" Mrs. Eddy elucidates this method, where she says (p. 461): "If you believe that you are sick,

should you say, 'I am sick'? No." She adds: "If you commit a crime, should you acknowledge to yourself that you are a criminal? Yes. Your responses should differ because of the different effects they produce." In the same paragraph she says: "To prove scientifically the error or unreality of sin, you must first see the claim of sin, and then destroy it. Whereas, to prove scientifically the error or unreality of disease, you must mentally unsee the disease; then you will not feel it, and it is destroyed." She further explains this necessity for exposing sin in order to destroy it by saying (*ibid.*, pp. 447, 448), "To assume that there are no claims of evil and yet to indulge them, is a moral offence;" and, "If evil is uncondemned, it is undenied and nurtured. Under such circumstances, to say that there is no evil, is an evil in itself."

The Master in a parable told of the Pharisee and the publican who "went up into the temple to pray." The Pharisee prayed thus: "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess." But the publican, "standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." And the Master added, "I tell you, this man went down to his house justified rather than the other."

Knowing the necessity of discerning sin as sin, Mrs. Eddy admonishes students of Christian Science thus (Miscellaneous Writings, p. 109): "Examine yourselves, and see

what, and how much, sin claims of you," adding: "The knowledge of evil that brings on repentance is the most hopeful stage of mortal mentality. Even a mild mistake must be seen as a mistake, in order to be corrected; how much more, then, should one's sins be seen and repented of, before they can be reduced to their native nothingness!"

Since seeing sin as such is the first requisite in reducing it to nothingness and relinquishing it, is it to be wondered at that mortal mind would use every possible means to prevent the detecting of sin as evil? Many and varied are the arguments employed, and some are so subtle as to deceive even "the very elect." One argument would cover sin with the declaration that there can be no sin, since God is All-in-all, and man is perfect. The real man is sinless and perfect. And this fact is demonstrated as sin is destroyed in human consciousness, and the sinless character of the real man is assimilated.

Another seemingly effective means of preventing the detection of sin is to present it as something good, something desirable, something that will produce happiness, something harmless. Curiosity is often the door through which sin is allowed to enter one's consciousness—the temptation to taste of forbidden fruit to see whether it is good. Popular belief argues that some sinful habit should be indulged, lest one appear queer or different from others. Mortal mind would have us quickly cover any admission of the error with the cloak of condonation or custom, on the ground that there are much worse sins that are being committed by others—so why should this sin be overcome? And so, through these and other subtle suggestions and allurements, sin remains unseen as

evil, and continues to flourish and spread itself as the "green bay tree." This will continue until, through suffering, perhaps, its evil nature is exposed, or through Science the true source of happiness in Spirit is discerned, and the error is destroyed.

Students of Christian Science should not condone sin in any degree, small or great. Rather should each student begin at once to cast out of his thinking all that is ungodlike, and continue to do so until the purity which reflects God, good, is demonstrated. No reservation is made for any temporizing with sin until some future time. While perfection may not be reached in a day, one should make the effort each day to reach perfection.

A young man addicted to the smoking habit once said to a practitioner, "I should like to overcome this habit, but if I should try to quit smoking before I am healed of the appetite, that would be using mortal will power, and wouldn't be scientific." The practitioner replied: "Do you not realize that it is mortal will power that keeps you smoking? It is God's will that you be upright this moment; and He will support your effort to be so!" This was seen by the young man; the right stand was taken, and the healing came instantaneously. Only as students are awake to the demand of Science that sin be forsaken, do they become alert to the various claims of sin, and align themselves on the side of true, spiritual uprightness.

Self-righteousness and blindness to one's own belief in sin make one uncharitable and personal in condemnation of others. It makes one see the mote in another's eye when a beam unseen is in one's own. Only as the Christ, Truth, helps us cast out our own belief in sin shall we be

able to see sin as impersonal and unreal, and thus to condemn sin, not person, while helping others to awaken to their true being and the rejection of sin. In the incident of the stoning of the woman taken in adultery, as related in the Gospel according to St. John, is a lesson of vital import to all. It was Jesus' own immunity from sin, and his clear discernment of God's allness and the real man's sinlessness, that enabled him to uncover to the accusers their own sins, and say to the woman, "Go, and sin no more."

Does this not teach that any healing rebuke of sin must be based on sinlessness? And it will always be true that he who is himself overcoming the belief in sin will manifest true charitableness and love toward his fellow men who are struggling to overcome sin.

This incident illustrates our Master's pronouncement, "With what judgment ye judge, ye shall be judged." Truly our estimate of good or evil, as personal or impersonal, as real or unreal, is always the measure of our own understanding and demonstration of Truth. It requires, on the part of all, much love, charity, and patience, much silent communion with God and waiting on His guidance to be able to condemn sin, not sinners, and to maintain the spir-

itual and moral standard set for us in Christian Science. It requires that we be "wise as serpents, and harmless as doves." In other words, it requires no less than "the wisdom that is from above" to know when and how to uncover evil so as to destroy it, and not engender factions and strife that may be even more harmful, and yet not to be made inactive by a demand for a false peace and unity which wants sin to be let alone that it may flourish. The Master said, "Every city or house divided against itself shall not stand." The Christian Science church is based upon Principle, and will continue, throughout time, to fulfill its holy mission of Christianly scientific healing. And the unity of purpose to reflect God in spiritual understanding, uprightness, and love alone attracts the sick and sinning to be healed. Thus will our church endure, its teaching remain unadulterated, its spiritual import clear, and its healing power efficacious. The strength of a church, therefore, is measured by the spiritual thinking of its members.

Let us be wise and true to the spiritual standard of Christianity, that we may bring sin out of its hiding place and prove that it has no place in Mind or man. Thus, in the wisdom of the Christ, Truth, we shall "go, and sin no more."

A PRAYER FOR SIGHT

BARBARA D. WILSON

LET not hate, nor lust, nor greed
 Dull my eyes or dim my sight:
 Help me see my brother's need,
 Separate the wrong from right.
 Father, make me patient, wise;
 Keep me steadfast, strengthen me,
 That with clear and loving eyes
 Man's perfection I may see.

THINGS BEAUTIFUL

ROBERT RAMSEY

MRS. EDDY, in her book "Unity of Good," writes (p. 8): "All that is beautiful and good in your individual consciousness is permanent. That which is not so is illusive and fading."

Human experience shows that a casual observer may admire many things as both beautiful and good, yet an expert may see that some of them are not beautiful, and some not even good. A beginner in an art school sees a picture which he admires, yet further study of the subject may reveal to him faults in its composition which detract from his admiration. On the other hand, as he studies the work of a master, the student's admiration of the picture grows with his further knowledge, for he better understands the difficulties which the technique of the master has overcome. In his own work the student does not start out to find difficulties, but his increasing understanding of art uncovers them, and shows him how to overcome them. Ignorance is no asset in any undertaking, but, until rightly instructed, the ignorant one is ignorant of his own ignorance.

The Apostle John, in the book of Revelation, tells of his vision of the angel who had in his hand a little book open, and who said, "Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey." Sometimes the new student of Christian Science, like the art novice, still looking through material sense testimony, thinks he now sees everything as beautiful and good. Possibly Christian Science has healed him of some ailment which had been pronounced serious, if not fatal, and the renewed

sense of health is "sweet as honey." At this stage he is possibly not prepared to settle down to consecrated mental work and study. But without these he will not acquire that knowledge of spiritual law which will enable him to discard the errors of sense testimony, while enhancing his appreciation of the truly beautiful and good.

When the beginner first encounters the statement, made in Christian Science, that all that seems real to the material senses is but a mortal concept and not spiritually real, he may fear that he is going to be left with nothing. But since "all that is beautiful and good in [our] individual consciousness is permanent," good cannot be lost.

Paul said, "Now we see through a glass, darkly." If a dark piece of glass be placed in front of the eyes, immediately the landscape is shrouded in gloom, and the clean walls of the houses look dark and uncared for. This appearance of gloomy landscape and uncared-for walls of houses is illusory, for when the dark glass is removed, the gloomy appearance is gone. Yet the landscape and houses, as they usually appear to us, are as unreal as is their gloomy appearance when viewed through the dark glass. In the Science of being, we learn that through material sense we view all things as through "a glass, darkly." Spiritual reality is unknown to the material senses. Through spiritual sense alone we perceive reality.

We may not seem able to take this mental dark glass from our eyes as easily as we can dispose of the dark material glass. The process required for its removal is somewhat analo-

gous to that of the art student we have considered. His first step in practice uncovered ignorance, and his further steps were taken to overcome ignorance.

Christian Science shows that it is ignorance of spiritual reality—God, man, and the universe—that constitutes the mental dark glass. This ignorance, rising like a mist from the ground of material belief, hides from mankind the facts of spiritual being.

The first step in the practice of Christian Science—the effort to repeat the works of the Master, Christ Jesus—brings out many hitherto unseen difficulties in the overcoming of the world of material sense. It also wonderfully increases our admiration for the works of the Master, who was able to say, “Be of good cheer; I have overcome the world.”

Christian Science, revealing the spiritual facts of being, enables its students first to uncover, then to overcome, this ignorance of spiritual things, which is the dark glass of Paul’s metaphor. It distinguishes the good, which is inherent in spiritual reality, from the evil, which is based on material sense testimony.

Mrs. Eddy further writes of the beautiful and true in “Science and Health with Key to the Scriptures” (p. 247), where she says, “Beauty, as well as truth, is eternal; but the beauty of material things passes away, fading and fleeting as mortal belief.” Holding to the fading beauty of mortal belief, instead of joyously accepting the truths of Christian Science, is one of the causes for the seeming bitterness referred to by the Revelator.

Social habits involving the use of alcohol and tobacco; business habits, possibly involving practices not fit to stand the test of scientific honesty; pleasures attained through mere

physical motion, and many other mortal beliefs, sometimes seem hard to surrender.

In the tenth chapter of Mark it is recorded that one who had come to Jesus, asking what he must do to inherit eternal life, “went away grieved: for he had great possessions.” What were the great possessions he was unwilling to give up, as Jesus bade him do? The beautiful and good are permanent, so that he could give up only a dim sense of these to receive a clearer sense. His possessions, then, must have been the fading and fleeting possessions of mortal sense. Ignorance of spiritual being deceived him into the belief that he possessed something of value; so, although he desired to find eternal life, he clung to the very beliefs that were hiding it from him.

Christian Science shows that in just this way a finite sense of possession, or the equally erroneous sense of lacking finite possession, seems to hide the infinite, omnipresent, beautiful, and good creation of divine Love, which is at hand, ready to supply us with every good and perfect gift. Many students who formerly found pleasure in the activities of material sense have voluntarily laid them aside as useless, and can testify that they have lost nothing.

Mrs. Eddy further writes (*ibid.*, p. 247), “Beauty is a thing of life, which dwells forever in the eternal Mind.” So, learning more of Mind, Life, must increase the beautiful and good in human experience. This will go on indefinitely, for Truth has infinite possibilities of unfoldment. The real universe, perceived by Christ Jesus, must have been wonderfully beautiful. Yet it appears that his would-be foes did all they could to bring hate, envy, and even death,

into his consciousness. But Jesus, without a doubt, lived up to his own teaching: "Judge not according to the appearance, but judge righteous judgment." He lived in spiritual sense, the reflected ability to know Truth. To him corporeal sense was but a cloud of ignorance which had nothing in him.

Jesus healed the lepers, the palsied, the blind, by perceiving the beautiful and good universe of God's creating. At the tomb of Lazarus he breathed forth the prayer of thank-

fulness: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always."

Amidst seeming material turmoil, danger, and death, the Christian Scientist can lift his consciousness to Truth and perceive the spiritually beautiful and good as omnipresent, even as is the Mind creating them. Paul and Silas did not wait until they got out of prison to sing their songs of praise; neither should the Christian Scientist delay to praise God.

"HUMAN FOOTSTEPS LEADING TO PERFECTION"

GERTRUDE DEANE HOUK

THE Christian ideal presented in the words of Christ Jesus, "Be ye therefore perfect, even as your Father which is in heaven is perfect," is generally regarded as too transcendental for present attainment. Yet, systems of religion and philosophy, ancient and modern, have considered perfection to be the ultimate goal of the race, and have devoted earnest effort toward the furtherance of that end. Certainly such efforts are to be appreciated as evidences of a desire to hasten the progress of men Spiritward. Since these aspirations are unquestionably commendable and legitimate, why have they not been more completely fulfilled in human experience?

May not the answer to this question lie in the tendency of these systems to regard man as a material rather than as a spiritual being? This misconception leads to the error of seeking for perfection in mortal man instead of in real, spiritual being. Because of this fundamental error these efforts, however praiseworthy, must ever be barren of perfect results. Such methods might be com-

pared to those of a musician who endeavors to establish harmony by attempting to bring discords to perfection. A direct reversal of his tactics would be necessary before his efforts could be crowned with success. Only by bringing his knowledge of the basic rules of composition to bear against the discords could he effect their disappearance and express perfect harmony. Referring to the material concept of man, Mrs. Eddy writes in "Science and Health with Key to the Scriptures" (p. 305), "A discontented, discordant mortal is no more a *man* than discord is music." When one reasons from this standpoint, the futility of attempting to graft perfection upon imperfection becomes apparent.

The Apostle Paul grasped the true import of Jesus' teaching concerning perfection when he said that the old man must be laid off for the new. He further declared that this "new man" was created after God in "righteousness and true holiness." Christian Science bears witness to this new, or real, man. This Science

unreservedly accepts the Scriptural record of the creation of man in the image and likeness of God. It strongly emphasizes the necessity of bringing this real man to light, not by an inconsistent attempt to coordinate the characteristics of the carnal mind with a perfect creator, but by completely discarding the false material sense of man for the spiritual and true. In the degree that individuals are successful in so doing, they become increasingly aware of the presence, here and now, of God's universe, including man, harmonious, perfect, and eternal. Paul says, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." This statement exposes the mistaken method of endeavoring to establish harmony where that condition does not exist—in evil.

Christianization of human life, resulting in improved health and morals, can be brought about only by the spiritualization of human thought until all materiality yields to the divine Mind. Any other procedure must forever be a fruitless task. Even though the discordant manifestations of the carnal mind, expressed in sin, sorrow, disease, and death, clamor for recognition, the earnest student of Christian Science perseveres in lifting thought above them into the realm of the spiritually real. As this is done, discord becomes less real, and the genuine spiritual qualities of man and his hitherto unrecognized capabilities begin to appear.

If any doubt their ability to acquire this necessary transformation of thought, the following statements by our beloved Leader will bring them strength and courage (*ibid.*, pp. 253, 254): "The divine demand,

'Be ye therefore perfect,' is scientific, and the human footsteps leading to perfection are indispensable;" and, "Imperfect mortals grasp the ultimate of spiritual perfection slowly; but to *begin* aright and to continue the strife of demonstrating the great problem of being, is doing much." From these statements we learn that none may instantly attain perfection. Two fundamental facts are, nevertheless, clearly established: first, that perfection is a divine demand upon us; secondly, that it is scientifically achievable. Armed with the assurance imparted by this knowledge, the student is encouraged to press onward. Two outstanding requirements are then emphasized, that proper human footsteps are requisite, and that an immediate beginning and persistent continuance in one's effort are necessary and are rewarded.

Logically, there cannot be orderly progress without a proper beginning. Therefore, to begin at once and aright would seem to be of paramount importance. How may we be certain that we are doing this? The way is revealed in the Bible and the Christian Science textbook. Faithfully putting into practice the knowledge thus gained is beginning aright. The selfless labor of our Leader has revealed to this age the true nature of God and man. The sacred obligation resting upon her followers is that they prove to the world the correctness of her revelation by exemplifying in daily life the results of her teaching. The first step in the right direction is the transformation of one's thinking. Good alone is actually existent. The Christian Scientist must perseveringly utilize this spiritual knowledge until the perfection and harmony of God's creation

his thinking. He will then be able to exclude all else as unnatural, unreal, and contrary to God's eternal plan for His children. By sure and certain mental processes he will conquer the stubborn resistance which the belief of a mortal selfhood opposed to God offers. There may be many struggles, but there will also be grand conquests over evil. There may be times of discouragement, but there will assuredly be the joy of well-won victories. There will be priceless hours of surrender of the human self to God, accompanied by peace and conscious dominion over erroneous beliefs.

If mistakes are made, the well-defined and exact rules for their correction will be available. No one need suffer for a mistake after it has been repented of and renounced. If we are scientifically effacing errors, we shall not be constantly thinking of them or voicing them. Much less shall we be found magnifying another's mistakes, thereby adding to our brother's burden and making his freedom more difficult of attainment. Condemnation of oneself or another is not conducive to spiritual unfoldment. Isaiah points to the true way of blotting out human errors. He writes, referring to the "former heavens and earth," that they "shall not be remembered, nor come into mind." From this statement it is evident that they are to be repented of, forsaken, and scientifically forgotten. If the results of our efforts are not according to our expectation and desire, let us not permit ourselves to become disheartened. The overcoming of the world, even by the master Christian of all ages, was a progressive demonstration. The lonely nights of prayer to God, the struggle in the garden of Gethsemane, the agony on the cross, the victory

in the tomb all exemplified the subordination of the human to the divine. Our beloved Leader found the overcoming of the world's hatred of Truth no easy task. But her faith did not waver, and her courage never faltered. Many times we may feel that, like Peter, we follow only afar off. The important point, however, is that we do not fail to follow.

And what of the indispensable human footsteps? Are we always willing to take them? Do we sometimes accept the specious argument that, because of the universality of human beliefs, slow and cautious advancement is expedient? If so, we shall have to learn that temporizing with error robs us of progress, and that every surrender to suggestions of evil renders our way more difficult. Fortitude, patience, and perseverance are essential in this warfare against evil beliefs. Actively waiting on God for guidance, and then obediently taking each footstep in the direction pointed out, ensures perpetual progress. Procrastination is the certain foe of progress. It is in the eternal now that every individual must resolve actively and consecratedly to use his enlightened spiritual understanding. The sooner we become intelligently aware that perfection does not lie behind us or in a future, hypothetical state of existence, but is reached only by a daily systematic development of the qualities leading thereto, the sooner we shall be ready for progress. We shall then unhesitatingly claim these qualities as our divine heritage, weave them into the fabric of thought, and by putting them into operation in daily living make them demonstrably our own.

Shall we not, then, begin now, today, our task of laying off the old

man for the new? The work is individual, for perfection cannot be manifested universally except as it is individually demonstrated. If we bring to our task steadfastness of purpose, purity of desire, confidence in good, and above all the consistent, consecrated effort to free ourselves and others from bondage to imperfect concepts, we shall succeed. As we gain in understanding we shall increase in the ability to look beyond the material sense of man and behold the son of God—man in the image and likeness of his Maker.

It is an inspirational and joyous undertaking to prove to ourselves and for the world that the admonition, "Be ye therefore perfect," is

neither an impractical nor an unattainable ideal; that even though we seem at times to fall far short of our aspiration and desire, we may still go forward in the grand task of demonstrating the excellence of God's creation. The discernment of this "very good" creation is the normal and inevitable fruition of the spiritually illumined consciousness, reflecting good. As this unfoldment goes on in the direct line of spiritual progress, we shall see the fulfillment of Scriptural prophecy: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

AS SOFTLY FALLING RAIN

MILES BUCKSTON WATTS

As softly falling rain on parchèd ground,
When summer drought hath spent itself at last,
With gentle touch softens and penetrates
The hardness of its cracked and arid face,
Bidding the lowly herb and drooping flower
Uplift their cups to the refreshing draft,
And perfumes to arise at its behest
To pour their fragrance on the limpid air;
So may Thine angel thoughts o'er me descend,
Those thoughts, that ever pass from God to man,
Telling of freedom of a mind made pure
When sense of self and sin hath passed away;
And with Thy truth inspire my stubborn heart,
Grown heavy 'neath a weight of doubt and fear,
To feel its holy influence all-divine,
And, like the thirsty flower, uplift my face
To drink of Thine abundance and rejoice.
Then, as the perfume, may my thoughts arise,
Diffusing sweet aroma all around,
To help and heal the weary hearts of men,
That they may feel Love's tender ministry,
And joy to find Life's richer, fuller bloom
Within the gladness of their gratitude,
And rest content. O Father, shed on me
The softly falling rain of Thy divinity.

THE POWER OF HUMILITY

JOHN L. MOTHERSHEAD

AS Christian Scientists we are engaged in the effort to bring forth more of the "fruit of the Spirit." In that endeavor we turn to "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and find the true and only method whereby the desired end may be accomplished. There Mrs. Eddy says (p. 295), "The manifestation of God through mortals is as light passing through the window-pane;" and she adds, "The mortal mind through which Truth appears most vividly is that one which has lost much materiality—much error—in order to become a better transparency for Truth." Here we learn that the means and method of advance is through the elimination of "much materiality—much error." We all know what error is, and how we act when we give it entrance into our thought. We may have differing opinions as to what phases of materiality—error—should first be removed, but we all agree that it must be eliminated. Therefore, the casting out of any material belief helps us to become "a better transparency for Truth."

A false claim of materiality which deceives many is that of human will. The student of Christian Science is sometimes confronted with the suggestion that he should investigate so-called mental science, which claims to teach mortals how to think so that they may be more able, more powerful, more successful. In other words, it claims to teach "how to get what you want." False methods such as this spring from mortal mind, and are distinguished from the true method of Christian Science, which

reveals God as the only Mind, and demands humility, which Mrs. Eddy describes as (Miscellaneous Writings, p. 356) the "lens and prism to the understanding of Mind-healing."

Human will does not appreciate humility. How could it, since it is the antithesis of humility? Human will expresses the belief that power is resident in the human mind; and the human mind, not recognizing the divine Mind, looks to itself for power. Thus, human will does not feel the need of any assistance from another power.

On the other hand, Christian Science turns us lovingly towards humility and gives us the true concept of this quality. We learn in Science that humility is not a weak and supine trait, but is a quality absolutely necessary to the one desirous of seeing the manifestation of divine power. When one learns of the omnipresence and omnipotence of God, of necessity one gives up the false belief in material power. Our Leader says of mortal mind (Science and Health, pp. 151, 152): "This so-called mind is a myth, and must by its own consent yield to Truth. It would wield the sceptre of a monarch, but it is powerless. The immortal divine Mind takes away all its supposed sovereignty, and saves mortal mind from itself."

Who has not seen facial expressions plainly showing evidences of self-will, arbitrary power, untrammelled and undisciplined material desires? No one would associate these expressions with Godlikeness, such as was manifested by Christ Jesus. Yet did not the Master manifest more of power than any human

potentate ever expressed? No one has equaled his realization and proof of power. Yet he said, "I can of mine own self do nothing." This did not imply that the Master thought he was powerless. Did Christ Jesus look weak to those healed by him of fever, lameness, leprosy, or death? Did he seem helpless when he fed the multitude? No, because he demonstrated divine power. He said, "The Father that dwelleth in me, he doeth the works."

Humility and power go hand in hand, and are never separated. The power of the divine Mind shines through the transparency of the pure, humble consciousness. When the human consciousness, cleansed of evil beliefs, gains this transparency through which love shines, it is as a window through which appears a beautiful light.

Christian Science teaches that man is the expression of God; that he is the representation of God, the expression of the all-knowing Mind. "The Christlike understanding of scientific being and divine healing includes a perfect Principle and idea,—perfect God and perfect man,—as the basis of thought and demonstration" (*ibid.*, p. 259). The perfectness of God is expressed in spiritual man. But one cannot find the perfect man by looking into a human consciousness which is clouded with egotism and self-will. Rather does one find Godlikeness by looking into

that consciousness which, by cherishing humility, becomes "a better transparency for Truth." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

A student of Christian Science who visited the house where our Leader, Mrs. Eddy, finished the writing of Science and Health, thought of the humility of the consciousness through which this glorious Truth shone. At the same time he perceived how much of the power of God she must have expressed to have been enabled to direct the founding of the Christian Science organization. Had she been satisfied with her own healing only, she might have spent all of her days in that little room and the outer world would not have known of the truths of Christian Science. Her human consciousness was a transparency for the revelation of the truth about God and man, and her humility enabled her to give it to the world.

When one considers the great church and its activities which have appeared through our Leader's spiritual vision and humility, one feels invigorated and empowered with the presence and strength of the divine Mind. He loses any feeling of false elation at accomplishment. The beauty of humility shows him the transcendent magnitude of the divine power which reflects the glory of God.



Keep your eye on the pillar of cloud and fire that leads. Rest when the pillar rests, move when it moves. Never lag behind, but be sure you never run ahead. . . . You can tear the rosebud open before the time it would naturally open, but you destroy the beauty of the rose. So, by our own eager haste, we spoil many a gift or blessing which God is preparing for us. He would weave all our lives into patterns of loveliness.

J. Gregory Mantle

THE GATES OF MAHANAIM

II SAMUEL 18:24-33

ALICE JACQUELINE SHAW

ABSALOM stole the heart of Israel:
Why should he not? Beautiful was he
And without blemish, the fairest lamb of the flock:
And, when he stole the heart of Israel,
He stole also his father David's heart.

David loved beauty even when it had betrayed him:
So, deep in grief at Mahanaim's gates,
He waited for some word of Absalom.
Did his thoughts waver to and fro within him?
May not a father love his wayward son?
But Absalom himself sought David's life—
The God-anointed king of Israel.
"O Father Abraham, you, at the word of God,
Were not afraid to give your only son,
But I—I am not Father Abraham."
Absalom had stolen his father David's heart.

And so we too sit sad before the gates,
Hugging our idols. Pride shines well in the sun—
It has the very glint of Absalom's hair.
But self-deception is a flatterer:
Greed and conceit can comfort us in vain,
When our hearts are torn even as David's was.

David went up above the gate and wept:
And as he went he cried: "O Absalom,
Would God that I had died for thee my son,
O my son Absalom, my son, my son."

And Joab came
And said: "You lose the hearts of Israel."
So David rose and went unto his people.

Shall we lose Israel, weeping among our idols?
Shall we cry out against the law of Life,
Destroying nothing but the sin and pain?
Shall we not rise to see what sorrow is,
Seeing what beauty is and what love is?
Love does not steal our hearts away from God,
Nor beauty estrange us. There is a better love
That knows not grief, because it knows not death.
There is a better love, where pride is not,
Where justice waits beside the mercy seat,
And where humility is crowned as king.

This, this is ours if we will enter in,
And with it is the heart of Israel.

THE KINGDOM OF HEAVEN

EMMA C. SHIPMAN

ONE of the many arresting statements in "Science and Health with Key to the Scriptures" is the following (p. 560): "The grand necessity of existence is to gain the true idea of what constitutes the kingdom of heaven in man." Mrs. Eddy's teachings are thus shown to be in consonance with the words and works of Christ Jesus, our Master, who was the great exponent of the kingdom of heaven as being within consciousness.

In the midst of his own people, who were looking for the establishment of a worldly kingdom which would enable them to overthrow their subjugators and avenge themselves, Jesus taught that power comes from gaining dominion over oneself, not from subjugating others. He said men must love their enemies, and when wronged must return good for evil; that he who would be the greatest should be the servant of all. The forms and ceremonies which were considered of vital importance in the Judaic religion, Christ Jesus set aside as of no real value. What a man thought in his heart was of greatest import under all circumstances. In his simile of washing merely the outside of the cup and platter, he made plain the futility of resorting to outward appearances of righteousness instead of cleansing one's inmost thinking of impurity.

The standard set up by Christ Jesus was entirely at variance with the accepted beliefs of the Jews, who were without the willingness to open their hearts to a more spiritual order of living than they had yet grasped. Is it any wonder that they cried, "Away with him"?

The central theme of Christ Jesus' teachings is the kingdom of heaven. He said, "The kingdom of God is within you." In the Sermon on the Mount and in parables he explained what the kingdom is, and the signs by which we can recognize it; he also pointed out the obstacles to be overcome before it can be established. His teaching, being inspired, some degree of inspiration is required on the part of the learner who would receive it.

With the lapse of more than half a century since Science and Health first reiterated what the Master knew and taught, we should see a marked growth in those qualities which are essential to gaining the kingdom. Too often, perhaps, one looks for the signs of an outward kingdom, forgetting for the moment that the kingdom is not outside but within one's consciousness.

If each one sought earnestly to establish the kingdom in his own heart, how possible it would be for all mankind to be God-governed, and the affections of all so enriched that the world would understand and carry out in human experience the inspired declaration (Science and Health, p. 16), "*Thy kingdom is come; Thou art ever-present.*"

From the teachings of Jesus we learn that the kingdom is denoted in terms of spiritual quality. In "The First Church of Christ, Scientist, and Miscellany" Mrs. Eddy writes (p. 303): "We need much humility, wisdom, and love to perform the functions of foreshadowing and foretasting heaven within us. This glory is molten in the furnace of affliction." Then, shall not affliction be met

bravely, in humility, as a rich opportunity for growth, through which a diviner sense of life is evolved? Everything in one's experience which seems hard to bear should serve to make one more tender toward others who are in seeming suffering, and more understanding in one's efforts to help them.

Compassion, sympathy, and mercy are keys to Love's kingdom. To reflect God's tender mercy, charity, and kindness, and express it to others, is to have a foretaste of heavenly joy.

When showing his disciples the way to the kingdom, our Master said, "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Mrs. Eddy's words in "Miscellaneous Writings" help to illumine this truth. She says (p. 110), "Beloved children, the world has need of you,—and more as children than as men and women: it needs your innocence, unselfishness, faithful affection, uncontaminated lives." These are the qualities we must preserve in ourselves, or, having lost sight of them, we must strive for them until they are again brought out in veritable experience. No one can accomplish this moral progress for another. The work is individual, and within the compass of each one's God-given ability.

All of heaven is at hand, and it is our problem to develop our spiritual capacity to express it. We do not solve our life-problem merely by trying to live according to what someone else thinks. We gain in understanding by wrestling with our individual problems, and by holding fast to the truth we know until more light appears to show us the right way.

In speaking of the heavenly commands, Christ Jesus said, "Whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Some of his hearers may have taken this to mean the reward of a high office in a human kingdom, but Jesus set aside such a misconception with the words, "Whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all."

A great truth is timeless and deathless, although generations may pass before it is appreciated and practiced. Probably, in all the years since Christ Jesus poured out his wonderful teachings regarding the nature of the kingdom, there has been no time before the present time when by Christians generally the kingdom has been so clearly seen as a true state of consciousness. When the kingdom is conceived of in terms of spiritual quality, and not in terms of place or time, Jesus' parables concerning it are instantly illuminated.

If evidences of the kingdom within us seem discouragingly small, let us remember that Jesus likened its beginning to the tiniest of all seeds, which when grown is the greatest of all herbs.

In the Master's parable of the sower we are shown what is needed for growth. The stony ground, poor soil, and good soil represent different states in each one's consciousness. As we open our hearts for the good seed and cultivate our best thoughts, we shall find our stony or shallow thinking replaced by that which will bear rich fruit in the service of humanity, and to the glory of God.

The orderly development of the kingdom within is conveyed in the familiar words, "First the blade, then

the ear, after that the full corn in the ear." These words may also act as a guard against trying to take the advanced steps without first making necessary growth. The teachings of Christ Jesus and of Christian Science show the way of spiritual unfoldment to be marked by improved beliefs and uplifted humanity, until steadfast spirituality is gained.

In the parables of the tares and the wheat, and of the net which gathered in every kind of fish, from which later the good had to be gathered into vessels and the bad cast away, we are shown how seemingly intermingled are our good thoughts and impulses with erroneous ones, and the care which should be taken to strengthen all good qualities, until it is easy to detect the false and cast it out of our consciousness. Through self-righteousness one may mistakenly conceive of Jesus' parables as dealing with good and bad people,

and may see oneself as the wheat, while one's enemies are compared to the tares. Christ Jesus' rebuke to the self-righteous thought was, "The publicans and the harlots go into the kingdom of God before you."

The individual need of inspiration and consecration, whereby to enter into the spiritual understanding of heaven, is illustrated by the parable of the wise and foolish virgins. Each one was obliged to tend her own lamp, and could not borrow oil from another. Those who failed to provide "oil" may be said to be like ourselves when we take the letter, but fail to have our thoughts filled with the spirit of Christian Science. Heaven within is found by obeying, in all humility, with constant watchfulness and prayer, the demands of Soul, for by this obedience the consciousness of God's loving presence can be gained. This spiritual consciousness is indeed heaven in itself.

"MORE THAN CONQUERORS"

OSCAR GRAHAM PEEKE

THE world has seen many militant conquerors come and go; history is interwoven with their names. A few have sought and achieved what in their day was considered world conquest. Others have tasted the ephemeral so-called glory of conquering and humbling nations. And many have taken pleasure in dominating smaller groups of individuals. The lust for dominance is far from being an ennobling desire. Despotic rulers have seldom left enviable records, and selfish ambition has reacted detrimentally against those who have pursued it. The assumed strength of despotism and selfish ambition is weakness with God. Those who cherish these foes to human

weal, through lack of true self-knowledge, must eventually master or be mastered by them. The lives of individuals who appear to master others, but fail to master themselves, become more or less profitless.

Self-knowledge, which includes self-mastery, is indispensable to true conquest, that conquest of error which demonstrates divine Principle. It is intent only on overcoming and destroying evil, and establishing the kingdom of heaven on earth. Great are the rewards which accrue to those who go forth to resist and overcome impersonal evil through an understanding of God as the all-loving Father, who is "of purer eyes than to behold evil." Having subju-

gated, in some measure, the false material sense of self, they experience a sense of true dominion. It is indeed a glorious experience to demonstrate the scientific truth recorded in Proverbs, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

Christ Jesus was the mightiest of all conquerors; and he was also the meekest and most selfless of men. He understood his true selfhood. Also, he knew what was in the thoughts of others. He "needed not that any should testify of man: for he knew what was in man," wrote the beloved disciple, John. That earnest disciple also enriches his record with many marvelous sayings of the great Master.

In relating a certain discourse John quotes the following succinct statement as Jesus' concluding words: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Overcome the world! No Alexander or Caesar ever achieved so great or so many victories as did Christ Jesus. Their conquests were based on the false assumption that destruction of life is sometimes necessary in order to make life more livable for the survivors. His were life-giving conquests, accomplished through his understanding of man as being inseparable from God, who is man's Life.

Conquests for merely material betterment or gain eventually prove futile, and those so-called conquests in which selfish ambition and gross materialism are dominant factors are but Pyrrhic victories, for their cost is always found to be out of all proportion to what has been attained. Time and time again the armies of

nations have been sent against one another only to leave unbelievable misery, destruction, and destitution as their aftermath, with nothing of true value gained.

The victories of Christ Jesus, however, have enriched the world with blessings immeasurable. That the world is slow to recognize those blessings does not lessen the magnitude of his victories. Jesus conquered the world by his love; but the world hated his spiritual and true concept of Love, and believed that by crucifying him it could destroy both him and his spiritual idealism. Its efforts in this direction, however, resulted only in hastening his complete victory over "the last enemy," and in strengthening immeasurably his teachings. By his meekness and spiritual might he proved to the world that death is an illusion of material sense. To this demonstrable truth and all else that he taught, the world must some time bow in submission.

Not persons, not nations, but impersonal evil—which falsely claims to impregnate the consciousness of individuals and, hence, of nations, and fasten upon them its mesmeric belief that matter is real and desirable—composed the pseudo world which Jesus conquered. He clearly understood that the real man and the real universe are spiritual, and that they coexist with God. He demonstrated the great truth that matter is but the objectification of the supposititious carnal or mortal mind, and that the only true substance is spiritual. He met and overthrew every argument as to the reality of matter, sin, disease, and death. As is stated by Mrs. Eddy in her "Miscellaneous Writings" (p. 74), "His earthly mission was to translate substance into its original meaning,

Mind." Farther on she says: "Walking the wave, he proved the fallacy of the theory that matter is substance; healing through Mind, he removed any supposition that matter is intelligent, or can recognize or express pain and pleasure. His triumph over the grave was an everlasting victory for Life; it demonstrated the lifelessness of matter, and the power and permanence of Spirit. He met and conquered the resistance of the world."

The world of error continues to array its forces against our Master's life-giving teachings, but the world of error never has emerged, nor can it ever emerge, victorious from these conflicts. The mutilation of his teachings by creedal doctrines and by the autocracy of scholastic theology may at times have appeared to dim their light, but nothing could quench it. And why? Because Jesus revealed and taught the Science of Christ, the Science which demonstrates the allness of God, good, and the nothingness of matter and evil.

The Science of Jesus' teaching was discovered in our time by a divinely inspired witness, one whom increasing multitudes look upon as the greatest Christian warrior since Christ Jesus. Because of this discovery by Mary Baker Eddy, and because of its elucidation in her textbook of Christian Science, "Science and Health with Key to the Scriptures," the teachings of the Bible have been made to glow more brightly in the hearts of humanity. The truths therein stated are being increasingly demonstrated in this age, overcoming sickness and sin, poverty and sorrow, and establishing harmony, health, and joy. Nations and individuals who blindly refuse to recognize the ruling power of scientific Christianity can hardly fulfill their hopes for the more abun-

dant life which Jesus indicated is the Christian's rightful heritage—peace of mind, abundance of good, and brotherly love—until they submit to the righteous commands of the meekest and mightiest conqueror the world has ever known.

The whole world must some time acknowledge the reign and rule of the conquering Christ, Truth. But the scientific and life-giving utterances of Christ Jesus must first be established in the hearts of those who claim to be his true followers, as vital truths to be lived and demonstrated. If all who call themselves Christians were really striving to follow the master Christian in the ways that he directed, it is doubtful if nations today would be at enmity with or in distrust of one another. Would there not rather be mutual helpfulness in endeavoring to make practical the great truth stressed by Christ Jesus, that the kingdom of heaven is at hand?

Atheism and idolatry seem to be much in evidence only because of ignorance of God's true nature and of the demonstrable Science of Christ. It should be the joyous task of Christendom to seek and acquire, not the mere letter, but the spiritual understanding of Christian Science; for it is only by spiritual understanding that disease is effectively healed, sin destroyed, and "every high thing that exalteth itself against the knowledge of God" cast down.

Christ Jesus nullified the effect of every weapon the world used against him, and proved its powerlessness. His weapon was the sword of Spirit, and Christendom will sometime learn to do as he did. The battleground is in human consciousness; for all evil, no matter how personal or material it may appear to be, is primarily mental. The physical

senses are the avenues through which mortal mind, or evil, claims to operate; and against their false testimony Christian Science wages, and will continue to wage, unremitting warfare, until man's true status as God's image and likeness, spiritual and Godlike, is universally understood. Mrs. Eddy, through her clarified vision, states in *Science and Health* (p. 288), "When the final physical and moral effects of Christian Science are fully apprehended, the conflict between truth and error, understanding and belief, Science and material sense, foreshadowed by the prophets and inaugurated by Jesus, will cease, and spiritual harmony reign."

"More than conquerors through him that loved us" are they who live their lives profitably, in accordance with the practical and scientific demands of Christ's Christianity. They go on from victory to victory in their warfare against evil. In time of world fermentation they maintain calmness and poise, for they know that what is taking place is the stirring up and clashing of conflicting human opinions and beliefs, and that this is preparatory to the final destruction of all aggression and pride of pomp and power. They know, too, that by their victories they are pressing toward the mark set by the great Way-shower when he said, "Be of good cheer; I have overcome the world."

WATCH!

E. OLIVIA STACK

WATCH! for He comes to you!

Maybe at midnight, when your questing soul
Is sick with hope deferred and peace is gone,
You'll hear that quickening voice—"Rise, you are whole."

Or at cock-crowing, like the star that shone
In the Far East, that beckoning wonder light,
Herald of peace on earth, of hope and bliss,
He'll come. Oh, watch then through the lingering night,
Lest, sleeping, you the dawning glory miss.

Or maybe in the morning, while you move
Cumbered by worldly cares, sudden a gleam
Will fall athwart your path—it is His love
That wakes and calls you from your sordid dream.

And lo, to you who sad at evening's hour
Repining sit when youth's glad day is done,
Weeping, "There is no hope, the dark clouds lower,
We sit alone waiting for set of sun."
Look quickly up! He comes without delay!
He who makes all things new dawns on your sight;
He gives you youth eternal. Hear Him say
To you, "At evening time it shall be light."

Watch! for He comes to you!

THE SPIRITUAL OBJECTIVE IN DEMONSTRATION

HELEN WOOD BAUMAN

IN the wilderness, Christ Jesus thrice overcame the temptation to believe that the purpose of his ministry was other than spiritual. His mission was to reveal and glorify God. When he felt the pangs of hunger after fasting for forty days and forty nights, the suggestion came that he should turn the stones about him into bread. His refusal to do so indicates that he had risen to the pure state of consciousness which recognizes spiritual existence as the only reality, and God as the sole sustainer of life. Each temptation to benefit or exalt himself materially by spiritual means was overcome by the understanding that his life purpose was to exalt God.

Demonstration, in Christian Science, is based upon divine Principle. Students of Christian Science watch that their objective in demonstration is realization of the spiritual facts, untainted by the subtle desire to turn stones into bread—merely to change unpleasant material conditions into pleasant ones, to use spiritual means for material purposes. They seek for spiritual revelation. They seek the enduring substance of divine concepts. They affirm the government of divine law. Mrs. Eddy has said (*Science and Health*, p. 260), "Science reveals the possibility of achieving all good, and sets mortals at work to discover what God has already done." The Christian Scientist's purpose is to achieve "all good," through understanding and expressing infinite divine Mind.

Demonstration, in Christian Science, does not mean material bestowals of benefits upon individuals by spiritual means. It means proof that God, divine Principle, is eternally

expressing divine good through invariable laws. This proof interprets the established will or purpose of Deity. It unveils the radiant vision of Love, blessing its own spiritual concepts. It reveals the pure qualities of divine Mind, which enlighten human consciousness. A demonstration in the practice of Christian Science is a proof of the ever-present spiritual reality.

The primary objective of a Christian Science treatment, in the healing of illness, is not to sustain the false sense of life in matter, but to prove spiritual life and harmony as eternally sustained by God. If the problem is one of overcoming lack, the scientific objective is to gain an unfoldment of the priceless treasures of Truth, and thus to remove the evidence of lack in experience. In a problem of overcoming sin, the objective is to behold the perfect man, entirely separate from sinful sense, rather than to change a wicked mortal into a so-called good mortal. The lesson which we learn in the Master's parable of the tares and wheat is that we should burn the tares—material beliefs—not that we should seek a better and finer variety of them. The wheat—the spiritual concept—is eternally preserved.

Mrs. Eddy discovered that material concepts are illusions, the seeming opposites of the spiritual, eternal creations of God. They may be considered as incorrect thinking, or ignorance of spiritual facts. Illusions necessarily dwell in a suppositional realm of thought which can no more blend with genuine consciousness than sleeping dreams can blend with waking thoughts. Can we, then, seek to perfect illusions, elaborate dreams,

immortalize delusion? This is impossible. In practicing Christian Science, we turn from illusions, cease to believe in their existence, and dwell in the spiritual consciousness which is entirely separate from suppositional material sense. This results in a correction of false belief. In "Christian Healing" Mrs. Eddy says (p. 18): "There is no connection between Spirit and matter. Spirit never entered and it never escaped from matter; good and evil never dwelt together. There is in reality but the good: Truth is the real; error, the unreal."

Spiritual sense empowers the awakened human consciousness to prove the universal harmony of being. Through it humanity demonstrates the divine truth. Every human being can, through spiritual sense, utilize genuine intelligence to perceive God's spiritual creation. If a student feels that he lacks sufficient understanding to demonstrate divine Principle, he should look to the loving Principle for his healing of the false belief, for in real being, spiritual sense is an eternal and unlimited capacity reflected by man.

Because true views of creation destroy false views, the revelation of reality serves the compassionate purpose of dispelling human illusions. To the so-called material senses, the outcome of demonstration appears to be mainly improved material conditions. This outward change, however, only indicates a correction of human thought as it progresses out of material beliefs. The actual objective in the demonstration is the unfoldment of perfect concepts, which bring about the correction in human thought and conditions. In "Miscellaneous Writings" (p. 190) Mrs. Eddy has written, "Divine Science demonstrates Mind as dispelling

a false sense and giving the true sense of itself, God, and the universe; wherein the mortal evolves not the immortal, nor does the material ultimate in the spiritual; wherein man is coexistent with Mind, and is the recognized reflection of infinite Life and Love." Improved human conditions are indispensable proofs of forward steps in spiritual growth; but the main objective of demonstration is always the gaining of the vision of Spirit's allness, upon which each healing proof rests.

Christian Science does not present material ease and human success as the end of demonstration, for the understanding of Truth tends to simplify human living and to eliminate worldly desires. Through genuine demonstration, the human consciousness loses the sense of materiality—and gains spirituality. Christ Jesus proved that divine law invariably supplies human needs. His daily needs were simple. But when occasions demanded, he proved that spiritual understanding could feed the multitude. The depth of his love and compassion made these demonstrations possible. In them we see no costly show of material entertainment, but an expression of the unlimited resources of a loving Father, utilized for a good purpose.

Christian Science demonstrates life in God. It proves the indestructible reality of good and the nothingness of evil. During the crucifixion Christ Jesus was mocked by his persecutors because he failed to come down from the cross. To the carnal mind his proof of divine authority would have been to place himself in a position of material ease and personal superiority. His selfless, loving objective could not be fathomed by the shallowness of heartless materialism. He was proving for all mankind

that matter cannot destroy life; that true individuality is eternal; that Love is omnipotent. Rising above the demands of material sense, which he knew to be unreal, he found true rest in the understanding of everlasting, boundless Life.

The Christian Scientist builds for eternity. He lives the spirit of Love, and reflects it in dominion. He proves, in healing, that man is God's

expression, nourished by the bread of Life, inhabiting the mansions of heaven, possessing, by reflection, vast stores of precious good. Paul said that "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." These the Christian Scientist seeks, in demonstration; and with Paul he rejoices that "against such there is no law."

"A VERY SMALL HELM"

VIAHNETT S. MARTIN

THOSE who are interested in ships and the method used in guiding them along the desired course, know that the helmsman does not steer by guessing, but by a chart which has grown familiar to him through much study. The Apostle James, in pointing to the tongue as a very powerful instrument for good or evil, vividly likens it to a helm: "Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things."

How many difficulties may be traced to unwise speech, to laxness in governing that "little member," which the apostle also calls "a fire, a world of iniquity"!

If our mental ship seems to strike a hidden reef, there must have been some deviation from the true course. Suppose a faithless helmsman were to become so intent upon watching the progress of a passing ship that he relaxed his grasp on his own wheel! Deviation from the course is very small at its point of departure, but the sides of the angle grow far-

ther and farther apart as the ship advances.

The student of Christian Science should waste no time in self-pity, self-condemnation, or self-justification. Perhaps that which startled us into seeing our error was only a word, as it were a buoy showing the line of demarcation between the pure stream of spiritual being and the troubled waters of mortal mind. The student who has come to realize that a lesson can be wrested from every difficulty in which he seems to be enmeshed, is a long way from shipwreck.

Our beloved Leader, Mary Baker Eddy, has much to say about the importance of governing our speech. In "No and Yes" she says (p. 8), "Avoid voicing error; but utter the truth of God and the beauty of holiness, the joy of Love and 'the peace of God, that passeth all understanding,' recommending to all men fellowship in the bonds of Christ."

But suppose through careless thinking, which must necessarily precede careless speech, we have deviated sharply from the right course and find ourselves in a mid-stream of error, perhaps confused and troubled, and even a little dis-

couraged! And perhaps, although the chart is at hand, we seem unable to find just where we made the mistake which has led us into sickness, for instance! What then?

Every student learns early in his study of Christian Science that one never tries to heal a sick body, but rather to correct the thought which claims to manifest itself as sickness, discord, inharmony. It sometimes seems easier to see why someone else got off the course of true thinking than it is to discover our own deviation. But once we have discovered how to get back on our course, let us resolutely set our helm in that direction and, forgetting the past, face straight towards our destination. "Error found out is two-thirds destroyed, and the last third pierces itself, for the remainder only stimulates and gives scope to higher demonstration" (Miscellaneous Writings, p. 355).

Every navigator who goes to sea does so, not with the expectation of meeting only balmy weather and quiet water, but rather with confidence gained through previous experience and assurance of the seaworthiness of the ship. The overcoming of problems leaves us better equipped to handle whatever the future may bring, and the confidence which comes from successful demonstration equips us for further proofs.

We must prove our faith by our works, rather than merely by talking about it. Indeed, too much talking about our demonstrations may have the effect upon the listener of discouraging him through a belief that the Father is not impartial. Some-

times it is well to remember our blessings in grateful silence.

One who had worked earnestly to uncover an error which was claiming to express itself as a very serious physical difficulty, was led resolutely to search her thinking and watch her speech, in an effort to hold to the true course. Wasting no time in self-condemnation, she studied and prayed, controlling that "little member" alertly—instead of watching the bodily condition. Physical freedom resulted; and in looking back, this student felt grateful for the awakening which had come to her. There are so many distractions which would tempt us to loosen our grasp on the helm of Truth, and it is when we are progressing that we most need to be alert.

In "Science and Health with Key to the Scriptures" (p. 24) Mrs. Eddy likens the Bible to the mariner's chart, "where the buoys and healing currents of Truth are pointed out." By carefully adhering to the course which this chart enables us to plot out, we may avoid shipwreck and find ever greater freedom in obedience, which blesses not only ourselves but those about us.

After all, the great objective in our journey from sense to Soul is not ease in matter, but spiritualization of our thinking. The only true freedom lies in individual demonstration, in the spiritualizing of our own thinking, and in letting spirituality, true peace, and active faith in God's government control the helm of thought. Thus does freedom in human experience come through the understanding of divine Science.



He is a wise man who does not grieve for the things which he has not, but rejoices for those which he has.—*Epictetus*.

CAN INTELLIGENCE BE MEASURED?

JENNIE SCHOFIELD

IT was the opening day of school. Among the joyous, laughing children that entered a certain school-room was a little girl who appeared troubled. On her face was an expression which showed clearly a state of fear. Had she failed in some subject the year before, and was the thought of it tormenting her now? Or had she been allowed unwittingly to develop a fear of new teachers? Perhaps she had observed that a former teacher had been talking earnestly to her new one that very morning. Possibly the child believed that they had been talking about her and her past failures. The new teacher, a Christian Scientist, observed the troubled expression, and denied that evil of any sort had power to destroy true joy and harmony.

During the morning session, the girl watched the teacher eagerly. She seemed to be waiting for an opportunity to approach the one whose occasional smile in her direction gave her courage. Suddenly, as the teacher turned from welcoming a new pupil, she found the little girl standing directly in her path. Addressing the teacher by name, the child said, "I can't learn fractions." The teacher had only an hour before been given this information about the girl, and she had again brought her knowledge of Christian Science into use. She had denied the mortal law which claims that some children lack the ability to understand and master whatever it is necessary and right for them to learn. Quietly declaring to herself that every child of God expresses infinite intelligence, the one Mind, she had dismissed the error from her thought.

Now the child stood appealingly before her. The little face had lost some of the worried look and had taken on a somewhat expectant attitude. She seemed to be saying, "Can you help me?" Indeed, the teacher could help this child, whose true selfhood as a child of God she was already endeavoring to see.

The weeks that followed gave the teacher increasing opportunity to use daily in connection with her mental preparation for the day's work, Mary Baker Eddy's definition of "intelligence," as given in "Science and Health with Key to the Scriptures" (p. 469): "Intelligence is omniscience, omnipresence, and omnipotence. It is the primal and eternal quality of infinite Mind, of the triune Principle,—Life, Truth, and Love,—named God." This definition, as well as the one given in the Glossary of the same book (p. 588), namely, "Substance; self-existent and eternal Mind; that which is never unconscious nor limited," were pondered thoughtfully many times. There was manifestly a great need to break the belief of lack of intelligence which had been attached to children in this group. No personal or specific work was done for any child, but in order to clear her own thought the teacher conscientiously denied that mortal beliefs or records could in any way affect the reflection of the one infinite intelligence.

Much thought was given to spiritual reflection. Effort was made to see, in Science, the perfect man, the idea of God, who reflects the divine intelligence or Mind. The teacher's deep desire was to heal the situation through the application of the basic

truths about man which she was learning through the study and practice of Christian Science. In her work it was repeatedly necessary to unsee wrong mental pictures of these children that constantly tried to impress themselves upon her consciousness. This passage (*ibid.*, p. 407), "Let the perfect model be present in your thoughts instead of its demoralized opposite," was a help in keeping her thinking in accord with the First Commandment, which requires that we have but one God.

In addition to the effort made to help the little girl who had sought her aid, by holding to the truth that all intelligence is from God, every possible human footstep was taken to encourage the child to give up the thoughts of fear, inability, stagnation, and ignorance that seemed to have become a part of her thinking. Step by step, mathematical problems were solved, and half-understood laws of arithmetic were explained, until the child lost her fear of fractions and, finally, of the subject in general. The teacher endeavored not to let herself become discouraged or to accept the belief in lack of intelligence. Gradually there came to her own thought a sense of joy and freedom which was manifested in her work for the children. And there came confidence and willingness to apply herself as long as was necessary to accomplish a given task.

One day as the little girl busied herself with the arranging of some flowers on the teacher's desk, she suddenly looked up into her teacher's eyes and quietly remarked, "I used to hate arithmetic, but now I love it." Imagine the joy and gratitude that filled the hearts of both! The teacher instantly knew the demonstration was made. The child's fear had been

replaced with love. The child now loved the work she had hated while she was bound by the mesmerism of fear and false beliefs about intelligence. She progressed rapidly, and in a few months was doing the work of her grade easily and well. She never again received a low mark in arithmetic. What a proof that God's laws are ever operative, and that they can be understandingly applied!

This experience and similar ones have impressed the writer with the great need that exists today for active, alert, Christianly scientific thinking in the field of education. When much experimental work is being done in the effort to find out what our children shall be taught, and how they shall be taught, we need to analyze situations carefully. Certainly we must be aware of the failure of much that is accepted quite generally as progressive steps in education. There is, today, a recognized need for more practical methods and less theory.

Intelligence is God-bestowed and God-sustained. It does not exist in matter or mortal mind. Much constructive thinking needs to be done by every Christian Scientist. When we are helping our children, or the children with whom we work, to claim their freedom from man-made laws, we should remember that we are helping to break those laws for all humanity. Every time we understandingly declare that intelligence is omnipresent and omnipotent because it is God-given, we are declaring a truth that is far-reaching in its effect. Each time we try to realize that God's man is perfect now, and refuse to believe that the child of God can be held in bondage by any supposed negative laws of human education, we have voiced another

great truth that cannot fail to help in establishing freedom.

As we work with children it is necessary to hold our thought to the true reflection of the one Mind. The children are thus helped to act naturally in accordance with God's perfect law of liberty, and to gain spontaneity of thought and action. The fact of knowing they are not subject to any law of inaction or retardation helps them to grow normally and happily in all of their activities. To expect children to be true to their highest sense of right is to help them to be lovingly obedient and responsive to the wise requests of their parents and teachers.

Firmness and gentleness are always needed in dealing with children, and through spiritual understanding we can gain and keep the confidence and love that are necessary for success in our relations with them. It certainly behooves us all to watch

well our own attitude and conduct, to be sure we are living in accordance with the teachings of Christian Science. Unless we keep pure our own standards of thinking and living, we can hardly expect children to accept our teaching and example. Their sweet trust should call forth at all times the best that is within our own conscious understanding of God.

In his second letter to his beloved Timothy, Paul said, "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." And of education our Leader has said (Miscellaneous Writings, p. 61), "The education of the future will be instruction, in spiritual Science, against the material symbolic counterfeit sciences."

SINCERE DESIRE

KATE W. BUCK

O FATHER-MOTHER God, 'tis Thee I seek,
Help me to hear Thy voice before I speak.
And, let the way to Thee be slow or fast,
Help me to face each day and leave the past.

I only ask that I may walk with Thee,
Simply to feel Thy presence leading me;
Only to serve and comfort, help and heal,
That all I know may share the love I feel.

Help me to patient be and humbly wait,
Knowing that peace and joy ne'er come too late.
Make me Thine own in thought and word and deed,
Holding me strong to meet my brother's need.

Teach me to put the thought of self aside,
And in Thy sheltering love to safe abide;
Make me to know and do the Master's way,
And gratefully give thanks at close of day.

REMINISCENCES OF MRS. EDDY

[This is the twenty-fifth of a series of articles]

[From the Bureau of History and Records of The Mother Church]

CLIFFORD P. SMITH, *Bureau Editor*

THE following accounts of Mary Baker Eddy are offered for their informative value.

In 1886, Miss Anne Dodge, daughter of General Grenville M. Dodge, who was famous as a soldier and a builder of railroads, went to Mrs. Eddy for Christian Science healing. Miss Dodge's homes were then in Council Bluffs, Iowa, and New York City. In 1888 and 1889, she received Christian Science teaching from Mrs. Eddy in the Massachusetts Metaphysical College. Afterward, Miss Dodge practiced Christian Science in Denver, New York, London, and Washington. She has related her first interview with Mrs. Eddy as follows:

"When I was about sixteen years of age I had been ill for two years of a disease my doctors said was incurable and which was most alarming to my parents. After a premature adolescence, a normal physical function had ceased and I was anemic. I had been given electrical treatments and my mother had taken me to famous baths in Germany and in other parts of Europe. After returning from Europe, my mother and I heard of a woman who had not walked for eighteen years and had been healed through Christian Science. My mother knew her family. Then my mother took me to Boston to Mrs. Eddy for treatment. After a week, mother got an appointment for me, and we went to Mrs. Eddy's home, where she received me in her office or library. I had not cared much about going, as I felt so ill.

My first thought on seeing her was what a spiritual woman she was and what wonderful eyes she had. Her curly hair at that time was still dark. She sat in an easy arm chair, and invited me to sit opposite her. She impressed me as being very sweet, loving, and tender. Her part of the interview, which lasted an hour or longer, was more mental than audible. She put her hand over her eyes, and I thought she was praying. At first I felt rather restless, and then I felt it was all right to be there. I looked around the room at the pictures and so on. Very soon I had a wonderful feeling of peace, and I felt uplifted. The flesh didn't seem real to me any longer. It was a wonderful experience. At the conclusion of her mental work she said, 'Now, my dear, you may get up and you are perfectly well.' She also said she would see me again soon. That evening the illness vanished for all time. It never came back. Mrs. Eddy had healed me in one treatment."

Edward P. Bates, a business man of Syracuse, New York, received Christian Science teaching from Mrs. Eddy in the Massachusetts Metaphysical College in 1887 and 1889. So did his wife. Later he held important positions in the Christian Science movement. He was a member of The Christian Science Board of Directors, President of The Mother Church, and for a time a Trustee of The Christian Science Publishing Society. In his reminiscences, Mr. Bates has given the

following account of Mrs. Eddy and her teaching in 1887:

"Vividly I remember how I anticipated meeting Mrs. Eddy and hoped to receive a great benefit from her teaching. I was not disappointed. Soon after we entered the reception room of the College, Mrs. Eddy appeared. I was amazed. She was a different type of woman to me. My mother was a spiritually-minded woman from the old standpoint, but to her had not been granted the revelation which came to Mrs. Eddy. I realized then, and more clearly realize today, that to understand a character such as hers demanded close study. I saw a lady slight in form, her sweet face lighted by beautiful, lustrous eyes, and nut-brown hair with scarcely a touch of white. With all this she combined the grace and poise of a perfect gentlewoman. Back of this was that intangible entity that I could not fathom. I have studied Mrs. Eddy's character ever since, and today, after nearly twenty-five years of acquaintance with her, I realize how much I have yet to learn regarding her character and the scope of her work.

"We enjoyed the class, and were rejoiced to be there. Her teaching unfolded the Scriptures day by day. Although she taught only from the chapter Recapitulation in Science and Health, she opened the consciousness to a wide field of thought, breaking down old theological barriers which had prevented us from comprehending the truth. The members of the class grew to love her from day to day as she expounded her teaching. She was considerably kind to all, pausing for us to assimilate her statements and comprehend them. If members of the class hesitated or were backward about ac-

cepting her statements, she dealt with them with the utmost kindness till they saw and accepted the truth of her statements. Thus, she won their entire confidence and respect."

Mrs. E. Blanche Ward, of London, one of the earliest and most prominent of the Christian Scientists in the British Isles, had an interview with Mrs. Eddy at Concord in 1898. Mrs. Ward has related this event thus: "In 1898 I had the privilege of visiting our Leader, Mary Baker Eddy, and a long talk with her at her home, Pleasant View. As she appeared to me, Mrs. Eddy was the very embodiment of vitality, grace, poise, and naturalness. Her clear complexion, youthfulness, symmetry of form, and kindness of manner made a lasting impression upon me. Her interest in all that pertained to the work and workers in England showed her tender care for all her flock. She addressed me tenderly as 'Child'; she spoke, also, of her love for little children and of the way in which they helped her. In conversation, her simple, direct way of getting to the very heart of the subject under discussion was remarkable. Nothing was left unfinished; every point was dealt with satisfactorily. I was on the point of leaving the house when Mrs. Eddy ran down the steps with the ease and agility of a young girl, remembering that she had something more to say to me. Immediately before, during, and after my visit, I experienced a deep and marvelous peace. Never before had I experienced such an entire absence of fear, and I received abiding inspiration from her every word."

Reverend Irving C. Tomlinson of Boston met Mrs. Eddy in 1897, and was a member of her last class in 1898. By her appointment, he was

First Reader of the branch church at Concord, New Hampshire, for seven years. He was one of the three members who composed the first Publication Committee of The Mother Church, and was one of the five members who first composed our Board of Lectureship. Mr. Tomlinson was also a member of our Leader's household, serving as one of her secretaries, during the three years of her residence at Chestnut Hill. The following excerpts are from his reminiscences:

"Mrs. Eddy delivered her last sermon in Christian Science Hall at Concord on February 26, 1898, in her seventy-seventh year. The auditorium was crowded to the doors by citizens of Concord, as well as followers from Boston, New York, Philadelphia, Montreal, and elsewhere. Mrs. Eddy appeared at her best. No Bossuet, Wesley, or Whitefield ever seemed more in his rightful place than did the Leader of Christian Science in the Concord pulpit. She took as her text the ninety-first Psalm, which she read without glasses. She spoke for three quarters of an hour with no manuscript or notes, freely and spontaneously. Her voice was resonant, every word had its proper value and every thought its right inflection. So natural, so artless was her delivery that the thought of her listeners was centered not upon the messenger but upon her God-inspired message. The preacher lifted her hearers into the realm of Spirit, inspired them with strength, and convinced them of the truth of her words. Her lucid presentation showed Christian Science to be based on the Bible, and that he who accepts the teaching of the Scriptures cannot consistently deny the truth of Christian Science.

"A word only must suffice here for Mrs. Eddy's work in healing. In the presence of any need, she was always the most scientific practitioner. She was serious but not severe. She was decisive, explicit, and scientific. She firmly rebuked the error, declared the healing truth, and lovingly called upon the sufferer to manifest his true selfhood. Her cures were for the most part instantaneous."

In 1901, Miss Emilie Hergenroeder, of Baltimore, was a Christian Scientist and a portrait painter, who painted a portrait of Mrs. Eddy from photographs. Not satisfied with the result, she went to Concord, New Hampshire, to see Mrs. Eddy in order to produce a portrait that might be satisfactory. Miss Hergenroeder related her interview as follows: "Being a very young Scientist, I had no idea what it meant to see Mrs. Eddy. Nevertheless, my sister and I started to Concord filled with great expectations to see the great woman who gave the wonderful book, *Science and Health*, to the world. We arrived at our destination, but could not see her. We were told by a member of her household that it would be impossible for us to see Mrs. Eddy; one had to make such appointments weeks ahead. We returned to the hotel and packed our trunks to leave the next day, much disappointed. The next morning, to our surprise, a messenger delivered a note telling us to be at Pleasant View at 1.30 o'clock, as Mrs. Eddy wished to see us.

"My first impression of her is indescribable. I expected to see a tall, handsome woman, almost masculine. It was a small figure which arose from beside the desk where she had been working. She was dressed in black silk, with the famous

diamond cross on her breast. She greeted us with outstretched hands. Her great eyes were smiling so kindly as she said how sorry she was she could not see us the day before, but that she did double work to be able to see us that day. She carried her head, with her beautiful white hair, very erect, and had a calm, aristocratic bearing, and the charm of expressing much tender, motherly affection. We were deeply impressed. My sister, who was quite ill with a very severe cold, was instantly healed in Mrs. Eddy's presence."

Afterward, Miss Hergenroeder painted the portrait of Mrs. Eddy which hangs in her last home.

In 1909, I was the First Reader of The Mother Church and a Trustee of The Christian Science Publishing Society. Previously, I had accepted other opportunities to serve Mary Baker Eddy and The Mother Church. In that year, at her request, I prepared a legal paper for her to sign. Having an appointment to present it to her, I went to her home near Boston, accompanied by a notary and a witness. She greeted us cordially, listened to my explanation of the paper, examined it briefly, and executed it. After thanking the notary and the witness, she asked me to

remain, for she wished to speak with me. Then, after some preliminary words, our Leader spoke to me for a few minutes on organization in relation to Christian Science. All that she said evinced her thought that the Church of Christ, Scientist (The Mother Church and its branches), is a permanent institution, essential for the propagation, protection, and usefulness of her discovery.

Closely observed, Mrs. Eddy was comparatively slender and slight. Yet her expression and speech betokened strength. One could easily see that her mental and spiritual selfhood was not to be measured by her physical stature. At this particular time, she was attired in a gray house dress, quite plain in style. She was dressed as if for work. Her manner during the first part of the interview was that of a person who knew what she had planned and only needed to be assured that the paper to be signed would carry out her intention. During the rest of the interview, she sat at ease, but erectly, and spoke as one having experience and intimate knowledge of her subject. She spoke as the Leader of a great movement who instructed the officers of her Church as occasions required.

RECEPTIVITY

ROSEMARY C. COBHAM

THE thoughts of God flow unconfined,
Expressed in goodness every day;
They will companion where they find
An open heart to bid them stay.

And where they sojourn, there they bless,
And radiate a light benign.
So men are drawn to holiness,
And find their common work divine.

THE EARLY ENGLISH VERSIONS

By THOMAS L. LEISHMAN

THE first, and for long the only version of the Bible known in England was the Latin Vulgate, and consequently knowledge of the Scriptures made little or no headway among the common folk. Yet as early as the close of the seventh century, A.D., some portions of the Bible began to appear in the vernacular. One of the earliest of those who contributed to this development was Caedmon, a cowherd who lived near the famed abbey of Whitby. Despite his humble birth and seeming lack of culture, he longed to express himself in verse, and the story goes that in a vision he heard a divine voice which bade him sing "the beginning of created things."

Obedient to this inspiration, he sang the story of creation, following this with songs recounting many of the chief narratives of the Old and the New Testament. While Caedmon's rendering was a free paraphrase rather than a translation, it nonetheless prepared the way for the Bible in the common tongue. Then one Ealdhelm, a contemporary of Caedmon, is credited with a translation of the Psalms; but the most outstanding translator in this early period was the Venerable Bede. Unlike Caedmon, Bede was a famous scholar, and his "Ecclesiastical History" is still a classic, while Bible commentaries, books on astronomy, rhetoric, and other subjects, came from the pen of this prolific writer. But to the student of the English Bible, his last work forms his most memorable accomplishment, for shortly before his passing he decided to leave the Gospel of John in early English as a legacy to his students.

It seemed for a time as though he would not be able to complete the final chapter, but eventually the young scribe to whom he was dictating it was able to report, "It is finished."

About a century later, another outstanding champion of the Bible in the language of the people appeared in the person of King Alfred the Great, who is said to have decreed that "all the freeborn youth of his kingdom should employ themselves on nothing till they could first read well the English Scripture" (cf. Smyth: "How we got our Bible," p. 56). It is typical of Alfred's interest in the Bible that he prefaces the laws of his kingdom with the Ten Commandments, which he himself rendered into Anglo-Saxon, while it is said that at the time of his passing he was engaged on a translation of the Psalms.

The tenth century witnessed the work of Aldred, who prepared what are called the "Lindisfarne Gospels"; and of Abbot Aelfric, who not only encouraged his clergy to "tell the people the sense of the Gospel in English" (Hoare: "Evolution of the English Bible," p. 32), but himself translated a considerable portion of the Old Testament; while the thirteenth century "Ormulum" (a metrical paraphrase of the Gospels and of Acts) and the Psalter attributed to Richard Rolle, "the hermit of Ham-pole," in the early fourteenth century—all prepared for the monumental work of Wycliffe, Tyndale, and others. Thus, in these early days, king and cowherd, abbot and lonely hermit, aided in transmitting the priceless heritage of Holy Writ.

THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK,
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

DUNCAN SINCLAIR
Editor

VIOLET KER SEYMER

GEORGE SHAW COOK
Associate Editors

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EDITORIAL

AUGUST, 1937

PRACTICAL CHRISTIANITY—THE GOLDEN RULE

THE world today is facing many grave problems. Men are disputing over political opinions or theories, industrial and financial affairs, and moral or ethical questions having a bearing on these. It sometimes seems as if many had become hopelessly involved, and were unable to find a way out of the difficulties. A strange condition, in which even Christians are finding themselves! For have not men for over nineteen centuries had the teaching and example of Christ Jesus before them—doctrine and practice acknowledged to be the highest ethically ever presented to mankind? But the disputings go on, the unrest continues, the problems in many instances remain wholly unsolved.

There must be something far wrong with mankind's interpretation and application of the teachings of the Master, since, otherwise, the Christian world should have attained by now to a much greater measure of harmonious stability. Is it that these precepts have been imperfectly understood by mortals? Or is it that they have found it too difficult to live in accordance with his divine precepts? Probably both of these reasons have contributed to the lack of success. Nevertheless, the funda-

mental teaching of Christianity is clear; and its demands are plain. It rests with mankind to be obedient to these demands, to fulfill them, for only in this way shall the salvation of the world from every chaotic condition be accomplished.

The basic teaching of Christianity is love for God and man. The teaching of the Hebrews, "An eye for an eye, and a tooth for a tooth," was rendered obsolete by Jesus, who commanded his followers to love God with all their heart and their neighbor as themselves. In the Sermon on the Mount, in Matthew's Gospel, we find the nature of Christianity clearly set forth, learn the effects of the practice of its precepts, become informed regarding its rewards. From the study of this sermon of Jesus we learn how deeply Christianity is concerned with our neighbor in all right ways, teaching love and helpfulness towards him.

Christ Jesus may be said to have summed up the Christian's duty to his fellow men in what is called the Golden Rule. This rule, which occurs in Matthew's Gospel (7:12), reads, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." And then, as if to stamp the rule with the

hallmark of divine authority, these words follow: "For this is the law and the prophets." The Golden Rule may be regarded as another way of saying: love thy neighbor as thyself, assured that divine Love animates thy love, gives it its power for good, ensures its success.

That the early Christian church recognized the fact that Christianity is a religion of Love is clearly set forth in the New Testament. For example, in his epistle (2:8) James writes, "If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well." To love one's neighbor as oneself is thus the royal law. Again, Paul, writing to the Romans (13: 10), says, "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law." Strong passages these; and both entirely in accord with the Golden Rule!

If Christians were to ask themselves the question, Am I living today to the utmost of my power in accordance with the Golden Rule? what would be the answer? Most of them would probably reply, Not to the extent I should like; my obedience to the Golden Rule leaves much to be desired. And yet, this rule is the very essence of Christianity! Consider its bearing on world conditions. Take, first, the political situation generally. What do we find? Great unrest in certain quarters; dissatisfaction with democratic ideals on the one hand, dissatisfaction with autocratic methods on the other, and the dissatisfaction showing itself in places in open conflict. How, we wonder, is the Christianly spiritual ideal to be attained and preserved? The answer is, By obedience to the Golden Rule. For obedience to this rule means all that is honorable; all

that is just, straightforward, honest, compassionate, kind, in men's dealings with one another.

Consider, next, the industrial situation generally. Here also we find great unrest, for many questions remain unsolved between employer and employed, between capital and labor. Would these questions remain unsolved for long if the Golden Rule were allowed to govern the motives and conduct of those concerned? As soon as they began to practice it in earnest the power of divine Principle would be found operative on both sides, ensuring a right or righteous solution. Obedience to the Golden Rule always places men under the harmonious government of omnipotent divine Principle, thus ensuring the award of justice.

From the standpoint of the Golden Rule consideration may also be given to the financial situation. Undoubtedly those with accumulations of wealth in a democratic state must come to regard themselves as custodians rather than as personal possessors of riches. The Golden Rule demands it. This does not mean that there should be an indiscriminate distribution of meager or large monetary gifts, but rather the supporting of a system whereby mankind shall receive a rightful share of the fruits of its industry or labor. If men continue to disregard the welfare and the rights of others, discord will also continue, and their power to help others deteriorate. As Mrs. Eddy writes (*Retrospection and Introspection*, p. 72), "To disregard the welfare of others is contrary to the law of God; therefore it deteriorates one's ability to do good, to benefit himself and mankind." This is a far bigger problem than it may appear to be on casual examination.

It concerns the well-being not of a limited number of persons, but of nations as a whole.

Further, the Golden Rule is basic to all moral questions. Think of it! If the Golden Rule were obeyed would men thief; would they kill, do injury to another, fail to be kind to those who may or may not be kind to them? Would they covet what is their neighbor's? Christianity is extraordinarily practical when viewed from the point of view of the Golden Rule. Christendom must awaken to

the fact, if it would work out its salvation and enter into its rightful privileges and joy.

On page 5 of "The First Church of Christ, Scientist, and Miscellany" our Leader writes, "The First Commandment of the Hebrew Decalogue, 'Thou shalt have no other gods before me,' and the Golden Rule are the all-in-all of Christian Science." Are we as Christian Scientists proving this in our lives? Are we helping others to prove it in theirs?

DUNCAN SINCLAIR

DIVINE JUSTICE AND JUDGMENT

THE Preacher wrote (Eccl. 7:15), "All things have I seen in the days of my vanity: there is a just man that perisheth in his righteousness, and there is a wicked man that longeth his life in his wickedness." The baffling and contrary human experiences here described cause many to question the existence of a just God. In some, they engender a rankling sense of injustice and rebellion amounting almost to atheism. In others, who are more passively disposed, they induce resignation to what is mistakenly believed to be God's will.

Such situations and reactions can be remedied only through the understanding of God, divine Principle, which Christian Science presents. By means of spiritual understanding the errors of injustice, unequal rights and opportunities, also sin and disease, may be wiped from the slate of human experience. Divine justice represents the omnipotence of divine Love. Its influence is illuminating, regenerative, comforting. Humanly applied, the perfect, infallible judgment of God, good, dissolves the fetters of sin and liberates those who

have drifted into evil ways through self-deception.

God's will is spiritual perfection and harmony for one and all. The true sense of judgment heals disease, and banishes the ghost of poverty. This judgment of God, good, when understood and obeyed, reforms law-breakers, releases sufferers, breaks bad habits, and in every way raises the human standard of thought and behavior. Therefore, humanity's great need is for the spiritual understanding of unerring divine justice and redemptive Love.

Christ Jesus sounded the keynote of true judgment in his statement, "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." His understanding of God's will and divine judgment enabled him to detect and expose the shallowness of hypocrisy and self-righteousness. But what of his attitude toward those who sought his help in a teachable spirit? It was strengthening, compassionate, encouraging. His ministry served alike sufferers and social outcasts, those

in want and those bowed down with sorrow.

The teachings of Christ Jesus brought healing to his followers, for he rendered judgment according to God's law of spiritual completeness and universal harmony. He did not judge according to the evidence of the physical senses, as humanity is wont to do. Through his spiritual vision and his healing compassion, sick people were readily healed of their sufferings, and sinners were spontaneously released from their bonds. All this was due to his liberating view of the real man in God's likeness. Wherever the Master found faith and teachableness, he proclaimed emancipation from suffering and sin. He decreed no period of convalescence for sufferers or prolonged expiation for erstwhile sinners. To one he said, "Rise, take up thy bed, and walk;" and to another, "Go, and sin no more." In other words, he exposed the illegitimacy and impotence of sin and disease when faced with divine Truth. He laid bare the falsity of oppressive laws and healed in accord with the law of God. Hence he could say, "He that hath seen me hath seen the Father."

Christian Science similarly upholds God's judgment and brings forth evidence of the beneficent operation of the divine will. It nullifies material verdicts adverse to the spiritual law of righteousness, health, and prosperity. It awakens reverence for the divine justice and mercy whereby "every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain."

Christian Science lifts from hu-

man thought the fear of a final judgment day. In "Science and Health with Key to the Scriptures" Mrs. Eddy states (p. 291): "No final judgment awaits mortals, for the judgment-day of wisdom comes hourly and continually, even the judgment by which mortal man is divested of all material error. As for spiritual error there is none." The human beliefs of injustice, favoritism, prejudice, also physical suffering and sorrow, are ruled out of the experience of Christian Scientists in proportion as they mentally reject these errors and pattern their thoughts and lives according to the dictates of divine Principle.

Every phase of human affliction is contrary to pure Christianity and appeals loudly for the application of divine wisdom and justice. Thereby all humanity's fears and failings may be redeemed and its burdens lifted. The true sense of justice rules out the inhumanity and lack of love to which all discord between individuals and nations is traceable. Divine Love is not expressed in physical suffering, in moral discord, war, or poverty, but in health, integrity, peace, and abundance.

"There shall no evil happen to the just." The true sense of justice is fraught with love, mercy, compassion. In the infinite goodness of God and the consciousness of man there is no tempter, no temptation, no weak yielding to wrong impulses. To prove this divine truth calls for the human surrender of fear, resentment, and all envy, selfishness, and uncharitableness. Christian Science requires us to cease harboring grudges or nursing the error of self-pity under any conditions whatever. To live in accord with God's judgment

requires of us moral courage, immovable honesty, and undivided love of good.

"The way of the just is uprightness: thou, most upright, dost weigh the path of the just. Yea, in the way of thy judgments, O Lord, have we waited for thee." Christian Science holds before us the joy of understanding God and the divine nature, and this understanding brings forth better health and better men and women.

Throughout the Field of Christian

Science human relationships are benefited by the understanding of divine Love, which establishes unity and co-operation between all who reflect Love. Sin, sickness, and despondency are yielding to righteousness, health, and serenity. In all parts of the world we find multiplied proofs of the truth proclaimed by the Psalmist, "Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face."

VIOLET KER SEYMER

"THE VALLEY OF DECISION"

THE prophet Joel wrote, "Multitudes, multitudes in the valley of decision." Ordinary experience might seem to justify the statement that there are multitudes in the valley of indecision. Indeed, there are few phases of human experience more prevalent or more troublesome than are the persistent claims of indecision and uncertainty. What to do? is a question that frequently presents itself to mortals, and a quick and decisive answer to the question is often prevented by arguments of caution, fear, and doubt.

However, one who is a student of Christian Science should be freed in a great measure from the perplexing argument of indecision. Christian Science teaches its students to turn unreservedly to divine Mind for inspiration and direction. Mary Baker Eddy writes, on page 254 of "Science and Health with Key to the Scriptures," as follows: "When we wait patiently on God and seek Truth righteously, He directs our path."

Wisdom is one of the qualities most needed in making a right decision; and the Apostle James wrote, "If any of you lack wisdom, let him

ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Christian Science teaches that God, divine Mind, is the source not only of true wisdom, but of real intelligence and spiritual intuition. These divine qualities, which are always and everywhere available by reflection, constitute one's ability to know what to do, and when and how to do it. There can be no indecision or uncertainty in the consciousness where these God-like qualities abide. Man, the image and likeness of God, exists forever at the standpoint of absolute certainty and perfect assurance.

Continuing in the epistle quoted above, James wrote, "A double minded man is unstable in all his ways." And it is obvious that one who wavers between the understanding that God, infinite Mind, is the source of his wisdom and the belief that he has a mind separate from God, characterized by vacillation and uncertainty, is incapable of arriving quickly at right decisions and of executing them with firmness and assurance.

Mrs. Eddy defines "angels" on page 581 of *Science and Health*, in

part, as follows: "God's thoughts passing to man; spiritual intuitions, pure and perfect." These angels are always at hand to guide us, and if we were more ready to act on spiritual intuition than on what the world calls judgment, we should be more capable of making right decisions. Many have doubtless had the experience of being intuitively impelled to take a certain course which afterwards would have proved to be the right one, but have been prevented from following that course by so-called human judgment and the fear of consequences. How much better had they listened to the "still small voice" of spiritual intuition! On the other hand others, obedient to spiritual intuition, have been led to take a right course, when worldly wisdom would have led them in a wrong direction.

What mortals need to do is to pray daily for divine inspiration and guidance, to be ever listening for His voice and ever ready to walk in the way that He points out. "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it." Divine direction admits of no uncertainty, no hesitancy, no indecision. Divine Mind—omniscience—is never in doubt about what to do. Its decisions are already made, and its acts are always in accord with its own divine knowledge and infallible wisdom. Man, the image of God, forever expresses the divine nature. He reflects perfectly the divine qualities of quietness, assurance, and certainty. He can never, therefore, be in doubt.

It is said of our Leader by those who knew her personally and who were closely associated with her that she listened courteously to the opinions of those who sought to advise

her. Nevertheless, she took all problems to divine Principle for final decision; and when she was sure of divine direction in any given instance, nothing could change her decision. There are many incidents confirmatory of this fact remembered by those who were members of her household.

William Dana Orcutt, at one time connected with the University Press, which was then publishing *Science and Health*, writes of Mrs. Eddy as follows: "At first one might have been deceived by her quiet manner into thinking that she was easily influenced. There was no suggestion to which she did not hold herself open. If she approved, she accepted it promptly; if it did not appeal, she dismissed it with a graciousness that left no mark; but it was always settled once and for all. There was no wavering and no uncertainty."

Our beloved Leader writes on page 392 of *Science and Health*, "Your decisions will master you, whichever direction they take." It is of the utmost importance, then, that our decisions should always be in accordance with divine Principle. We have a right to know and to claim that they shall be so, if we acknowledge Him in all our ways and admit no other impulsion, government, and direction than that of divine Truth, Life, and Love. In the proportion that we make human will subservient to the divine and claim the right and the ability to be guided by Principle, we shall emerge from the valley of indecision and ascend in thought to the spiritual heights our Master had reached when he declared, "As I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."

GEORGE SHAW COOK

REPRINT FROM THE CHRISTIAN SCIENCE MONITOR OF MAY 11, 1937

John V. Dittmore, who passed on May 10, in New York City, was from 1909 until 1919 a member of The Christian Science Board of Directors. Dismissed from this position in 1919, he contested the removal and withdrew from The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, when the removal was upheld by the Supreme Judicial Court of Massachusetts. Afterward Mr. Dittmore became identified with a concerted opposition to The Mother Church. Recently he expressed an appreciative attitude toward Mary Baker Eddy and her work, and on March 23, 1937, he sent to The Christian Science Board of Directors the following letter, to which the Board made a cordial response:

The Parkside, 18 Gramercy Park, New York City
March 23, 1937

Directors of The Mother Church,
Boston, Massachusetts

Gentlemen:

As the result of experience over a period of years and a great deal of serious study devoted to the science of government, I have come to the humble conclusion that I made a great mistake in allowing personal differences of opinion and the feelings that developed therefrom, to influence me to the extent which they evidently did after Mrs. Eddy passed on.

We were all greatly affected by her demise and held divergent views regarding the policies to be pursued when she was no longer here to direct us. And while I acted upon convictions which I regarded as right at the time, I have since been led to see, and am anxious to go on record as admitting it, that I was wrong in letting personal opinion and matters of policy induce me to depart from Principle.

God's law does not divide and separate men, it unites them, enabling them to work together and perpetuates this unity. Personal differences that appear irreconcilable disappear as we grow in the understanding of His law and the ability to demonstrate it. Man is properly self-governed only as he enthrones this mighty law in his heart and mind. It annihilates everything unlike itself and I find it has destroyed all sense of personal animosity, all desire to justify self, and brought instead the sincere desire to acknowledge my mistake in organizing what was naturally regarded as an opposition movement, opposed to the Cause of Christian Science, to Mrs. Eddy and her teachings.

I recognize and revere her as having restored to humanity primitive Christian healing and acknowledge The First Church of Christ, Scientist, in Boston, Mass., as the first church in history to stand for the spiritual and the scientific significance of the life of Christ.

I am happy to forward you this letter to use as you may see fit and to sincerely announce as my fervent desire that the Cause which you represent may continue to grow and prosper under your direction.

Yours in Truth,

JOHN V. DITTMORE

Mr. Dittmore is survived by his former wife, Mrs. Edith L. Bingham, who divorced him, and by their daughter and a grandson.

ITEM OF INTEREST

[As printed in the *Christian Science Sentinel* of January 23, 1932, and July 3, 1937]

Because of an erroneous belief in some parts of the Field that the *Christian Science Quarterly* Bible Lessons are compiled according to a set rule or formula, the following information will be of general interest.

While it is true that each section of the Bible Lesson is based upon a topic bearing definitely upon the subject of the Lesson, yet there is no fixed outline for determining these topics, and they may vary with every Lesson. Upon careful consideration it will be seen that the use in this connection of a formula or definitely outlined order of topics, would tend to deprive the Lessons of vigor and individuality.



[As published in the *Christian Science Sentinel*, July 17, 1937]

"FRUITAGE" ADDED TO GERMAN TRANSLATION OF SCIENCE AND HEALTH

Announcement is made by the Trustees under the Will of Mary Baker Eddy of the publication on July 17, 1937, of a new edition of the German translation of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. Chapter XVIII, entitled "Fruitage," heretofore omitted from editions of the German translation, has now been added.

Published in a library edition, fourteen hundred pages, bound in black library buckram, marbled edges, price \$2.50; Reading Room price, \$2.25.

Orders and remittances for the new edition should be sent to HARRY I. HUNT, Publishers' Agent, One, Norway Street, Boston, Massachusetts, U. S. A.



NOTES FROM THE PUBLISHING SOCIETY

REMITTANCES

We cannot make our request too strong that remittances to The Christian Science Publishing Society be made either by check, or by express or postal money order. In spite of repeated requests, subscribers continue to send money through the mail. It is not safe to remit in this way; for when the money does not reach us we have no means of tracing it. Please postpone remitting if necessary until you can get to a post office, but do not send currency.

SUMMER VISITING HOURS

For the convenience of visitors to Boston, we are listing below the hours when the Christian Science Publishing House is open to visitors:

Daily, except Sundays and national holidays, 8.30 a.m. to 4.30 p.m. Trips through the building every half hour from 9 to 11.30 a.m. and 1 to 4 p.m.

Although no trips are taken after 4 p.m., on Wednesday the Lobby, Mapparium, and Reception Room are kept open until 7 p.m., and for a short time after the Sunday morning and Wednesday evening services.

CHANGE OF ADDRESS

The Publishing Society is always glad to make changes of address for subscribers during their vacation period, and if this information is sent to the Circulation Department promptly, considerable economy is effected. When sending a change of address, all of the following points should always be included in the request:

- (1) New address
- (2) Old address
- (3) Name of each periodical subscribed for

Unless all this information is given, prompt changes cannot be made.



CORRESPONDENCE

Correspondents with The Christian Science Board of Directors and with the Clerk and Treasurer of The Mother Church, and with heads of departments of The Mother Church Offices, are requested always to place their addresses on their letters and to write their signatures plainly. Women are requested to use the title "Miss" or "Mrs.," as the fact may be. Care on the part of correspondents in these respects will facilitate the sending of replies by the departments addressed.



ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

Applications for admission to membership in The Mother Church may be sent to the Clerk at any time throughout the year. It is desirable that applications should be forwarded in ample time so that they may receive the essential preliminary attention before the date of election. The receipt of an application by the Clerk does not make the applicant a member. Applications are acted upon by the Board of Directors, twice each year, as provided by the Manual of The Mother Church, Article XIII, Section 2.

The receipt of all applications is acknowledged by the Clerk; and on the date set for consideration, notice of acceptance or rejection is sent by the Clerk to those whose applications have been received in time. Should an applicant not receive such notice, he is requested to communicate with the Clerk before forwarding a second application. A member of a branch church, on being admitted to membership in The Mother Church, should notify the clerk of his local branch church of his acceptance.

The next meeting of the Board for this purpose occurs November 5, 1937. Applications to be acted upon at that time should reach the Clerk by October 22, 1937. Applications received too late for the November admission will be placed on file for the June, 1938, admission.

Application forms may usually be obtained from Reading Rooms and from the clerks of branch organizations, or they may be secured by addressing EZRA W. PALMER, Clerk, 107 Falmouth Street, Boston, Massachusetts. Cable address: Church, Boston.

TESTIMONIES OF HEALING

The statements with regard to healing made in the following testimonies have been carefully verified. The original testimonies and their respective verifications are on file for reference in the Publishing House.—THE EDITORS.

"FREELY ye have received, freely give." For the many wonderful blessings I have received through Christian Science I am sending this testimony, with the hope that someone else may be blessed by reading it.

My first healing was of stomach trouble. The doctor said I had every sign of gallstone, and that as soon as I was a little better I must have an X ray taken, since I could not eat anything but a few arrowroot biscuits, and even these I could not retain. I asked a fellow worker, who has been a very good friend to me, "How do you keep so well?" She answered, "Christian Science helps me." And then she inquired what was the matter with me, so I told her. "Take no thought for your life, what ye shall eat, or what ye shall drink," was her reply. I remember saying to myself: "Well, that is in the Bible. Why do we not take notice of what the Bible says?" I went home and had a good dinner, and have never missed a meal since.

I have also been healed of constipation and rheumatism to which I had been subject for twenty-three years. Shortly after I heard of Christian Science the old error again attacked me, and I appealed to my friend to help me. I thank God for the love He gave her, and for her unselfed love in helping me for two days. About nine o'clock on the morning of the second day, the eleventh and twelfth verses of the ninety-first Psalm, "For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash

thy foot against a stone," flooded my consciousness to the exclusion of all pain; only once it tried to return, but was quickly destroyed by Truth. I have also been healed of a very badly crushed elbow. In one hour all pain was gone and all fear, and it has never troubled me since.

The problem of supply has been wonderfully met since my admission to membership in a branch church. I am grateful that our son has the privilege of attending a Christian Science Sunday School; I am grateful also for the Lesson-Sermons in the *Christian Science Quarterly*; for the Bible, and Science and Health by Mrs. Eddy; for the periodicals; to God for His love in helping me to accept Christian Science; to all who have helped me, especially to the dear friend who introduced this Science to me; and to our dear Leader, Mrs. Eddy, for all she has done in discovering and founding Christian Science and in following Christ. I only pray that I too may follow Christ and do unto others as I would have them do unto me.—(Mrs.) *Clara Rieseberg, Panania, New South Wales, Australia.*

I am very thankful for what I have learned at the Christian Science Sunday School and for the way God has helped me.

One time when I got up to prepare breakfast for my mother and father, a kettle of boiling water fell over me and I started to cry. In a few minutes my father came running out to see what had occurred. Then my mother came out and said, "Do you not

remember what I read to you last night?" She had read that there can be no accidents in divine Love. And I said, "Oh, I remember." I stopped crying at once, and said, "I am all right now." About half an hour afterwards I was out playing, and the next morning there were no marks on me.

After a little while I started to attend the Christian Science Sunday School, and have been going there ever since, and I hope to continue there as long as possible.—*Frederick Rieseberg.*

WHEN a very young girl in high school I attended my first Christian Science lecture and instantly recognized the logic and obvious correctness of the truths there presented. My parents had been devoutly religious, and their entire lives were governed by a beautiful faith in and love of God, and I was very grateful to be able to reconcile my natural religious sense with this new presentation of God as divine Principle, Love, Truth, Spirit.

Mrs. Eddy has written in "Miscellaneous Writings" (p. 19), "He who has named the name of Christ, who has virtually accepted the divine claims of Truth and Love in divine Science, is daily departing from evil; and all the wicked endeavors of suppositional demons can never change the current of that life from steadfastly flowing on to God, its divine source."

In looking back over the past twenty-one years, I am indeed grateful to see that the current of my life, while at times seeming to cease flowing onward even as a stream seems to idle in level places, has, nevertheless, been steadfastly holding to the one course, and my ex-

perience has been in some degree "daily departing from evil."

Christian Science has been of inestimable value to me in the raising of our two boys, and both they and my husband have experienced the healing power of Truth in the overcoming of inharmonious conditions of all kinds. The ever-present protection of divine Mind has been proved to us many times. So-called children's diseases, as well as many other types of diseases, have been proved to be but bad dreams from which we only needed to awaken. One healing for which I am particularly grateful was that of inflammation of the bladder. Measles, mumps, eczema, and influenza were also healed through the application of the truth about God and man.

Activity and service in the branch church of which I am a member have indeed enriched my experience. The greatest privilege of all the many I have had is that of class instruction. Through this experience I have gained greater mental poise and confidence and a clearer, more complete understanding of Christian Science. I sincerely desire that my life and my works express in some degree my gratitude for Christian Science, and for all the lovely blessings it has brought to me.—(Mrs.) *Violet S. Emery, Berkeley, California.*

It is more than twenty years since I was healed by Christian Science of chronic abscesses of the ears and catarrhal inflammation of the inner ears, for which I had been treated by some of the best physicians and specialists in this country, without being cured.

When the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, was offered

to me by a friend who was a Christian Scientist, I consented to read it in the hope of finding out the truth about God. I had been reared in an orthodox church but left it when I was sixteen years of age, as I was not satisfied with its teachings. Then began a pilgrimage into the various denominations; I found them all teaching some measure of good, but I was seeking the whole truth, which I could prove for myself.

I began to read the textbook in April, not for healing, but to find God. I was struck with the opening lines in the Preface (p. vii), "To those leaning on the sustaining infinite, to-day is big with blessings," and as I read on, a satisfactory answer loomed up on page 4, where Mrs. Eddy says, "The habitual struggle to be always good is unceasing prayer." I had not been able up to this time to see how we could obey Paul's admonition to "pray without ceasing," but on reading the above-quoted words I could see that prayer did not consist of wordy petitions, but that true prayer is the "desire for growth in grace, expressed in patience, meekness, love, and good deeds" (*ibid.*, p. 4). I was so happy that I read on eagerly, rising at five o'clock in the morning to gain more of this new-found joy.

In August of that year I was confronted with the previously mentioned ear trouble, from which I had suffered since childhood. I read earnestly all the first day, hoping to overcome the pain, but by night I was in such a state of agony that my husband insisted on calling a physician and specialist. They both came and I submitted to their treatment, but instead of being quieted by the hypodermic which was administered I walked the floor all

night. At daybreak the next morning I said to my husband: "Now, I have done what you requested, will you do what I ask? Please call a Christian Science practitioner." He did so with reluctance, remarking that he did not see how a woman whom I did not know, sitting across the river from us, praying, could help me. I shall never forget the joy with which I heard him say as he came from the telephone after calling the practitioner, "Well, she says for you to 'rest in the Lord, and wait patiently for him,' and He will direct your paths." I discarded all the material remedies which I had been using and went to sleep, awakening hours later with a discharge taking place from both ears and a feeling of perfect peace and conviction. The physician and specialist who came the next morning were surprised to find me up, "clothed, and in [my] right mind." The ear specialist gave Christian Science credit for the improvement, and a perfect healing resulted.

In the twenty-four years which have followed, our home has been a Christian Science home. Our three children have been reared in Science, without medicine.

My husband was healed of a serious stomach trouble by the statement of our little three-year-old son. Standing by his father when he was in great pain the little fellow looked up into his face and said, "Daddy, you know God's child can't be sick." That was over eighteen years ago, and there has been no return of the trouble.

I am grateful for class instruction, membership in The Mother Church, and the privilege of serving on the board of directors of a branch church. When I first began to read

Science and Health I did not know by whom it was written, but as the statements of truth awakened my thought I turned to the flyleaf to find out who could have done such "marvellous things." I immediately procured "The Life of Mary Baker Eddy" by Sibyl Wilbur, and my heart was filled with gratitude that Mrs. Eddy had lived such a life that she could present to the world Christian Science, which, to use her words in "Miscellaneous Writings" (p. 252), "spiritualizes religion and restores its lost element, namely, healing the sick."

I am grateful to The Christian Science Board of Directors for their unceasing labors and to the Board of Lectureship for their wonderful work in voicing God's Word to a waiting world.

I think that the one night I spent at the Christian Science Benevolent Association Sanatorium in Chestnut Hill as the guest of a friend was the happiest night in my whole life. I could write a volume on the wonderful blessings that have come to us "through radical reliance on Truth" (Science and Health, p. 167), which is the demand of Christian Science.—(Mrs.) Coralie R. Chauvin, *Little Rock, Arkansas*.

[Original testimony in German]

I GIVE sincere thanks to our Father-Mother God, who led me to find the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. Through the study of this textbook I have exchanged the false concept of human will and pressure for the knowledge that I am led by God, eternal Love. It has become clear to me that God is Love, and through our strict obedience to the great all-harmonious law,

errors fall away of themselves and freedom comes in their stead. Through a Christian Science practitioner I was lovingly supported and led, and freed of great mental distress. I was also quite suddenly healed of a stomach trouble of fifteen years' standing. For several years I was allowed to eat only purely vegetarian food. I was at the practitioner's house when the great understanding came to me that God is my preserver and my Father. From that hour on I was healed. I can now eat any food without discomfort.

With my whole heart I thank our Leader, Mrs. Eddy, who has led us anew in the way of Truth, and I owe many thanks to the practitioner, who has always been ready to stand by me with her help whenever needed.—(Miss) Emma Jacobi, *Meckelfeld bei Hamburg, Germany*.

It is with sincere gratitude that I give this testimony of the benefits received through the application of Christian Science.

We had been studying Christian Science for a very short time when our small son, then three years old, became very ill, and not knowing a great deal of the truth of Christian Science we were very fearful and sent for a child specialist. He made four visits and at the end of that time I asked him if he really knew what the trouble was, as the child seemed to be very weak and could not retain food or even water. He assured me that he did not know, but said that we could try a different powder, which he left with me. However, instead of giving it to the child I threw it into the fireplace and immediately telephoned for a Christian Science practitioner, who came at once. This was at two o'clock in the afternoon,

and she stayed until four. During this time the child rallied and asked for a drink of water, which was given to him. He retained it and asked for more, which seemed very wonderful to me after he had not had anything for four days.

We were very happy at even that improvement; however, when the practitioner left she assured me that all was well, and that she felt sure we should have a very happy Christmas Day. This was the day before. She had been gone only about ten minutes when the little fellow sat up and started to sing. On Christmas morning he was able to ride a new tricycle all around the house; and although he was very thin he was entirely well and happy. We were certainly most grateful for this proof of healing, also to the practitioner for her wonderful knowledge of God and for all the love she expressed to me.

We shall never cease to be grateful for even a very small understanding of this wonderful truth.—(Mrs.) *Greta Mary Fernie, Vancouver, British Columbia, Canada.*

It is high time that I openly acknowledge my great debt of gratitude to our beloved Leader, Mary Baker Eddy, and to the Cause of Christian Science.

Some thirteen years ago a business opportunity came to me through old friends from another city. I had been bedridden for seven weeks with inflammatory rheumatism, and as a result I was about fifty pounds underweight. The work involved considerable physical activity in building construction, and I seemed far from physically fit to accept this position. However, I realize now that I was divinely guided to make the change, as it brought me into a

Christian Science home with an entirely new and different environment. It is a joy to relate that three absent treatments by a practitioner restored my health without a long period of convalescence. I gained weight rapidly and made good on the job.

Unfortunately, however, the fickle smile of material good fortune lured me away from the truth that is Christian Science, and I drifted along aimlessly until I arrived at a mighty ugly crossroads six years ago. With poverty of purse and mind came lack of supply, false pride, human will, intolerance, ingratitude, and unbelief as my seeming masters. Words will never be able to express my gratitude for the fact that Christian Science was again brought into my life at this time. I needed to learn much of humbleness, unselfishness, right desire, love, and gratitude—the sweetly simple, yet fundamental things of life—and I have been learning more of them ever since.

Many glorious physical healings in our home have given us added proofs of God's constant and omnipotent care. Scarlet fever was healed in one day. A dislocated shoulder blade returned to place and was entirely healed in three days. Scalding liquids were proved powerless to hurt, through the truth, on two occasions, and were not even followed by blisters.

Far more important to me than the physical healings is the regeneration in my own thinking. Through devoted study of Christian Science I am gaining in the knowledge of an understandable God, who is just as ready to help me on Monday or Thursday as He is on Sunday. This has been proved to my entire satisfaction many times. I know that I am whole, and I know that I am free—today.

I carry no doubts or misgivings about yesterday or tomorrow. I know that Christian Science is "a 'strong tower'—a place where God may be found" (letter from the Board of Lectureship, in *Sentinel*, August 1, 1936). I am humbly grateful for the privilege of being identified with, and of some slight service to, the Science of the Christ—Christian Science, the exact knowledge of the truth.—*Lars Rand, Detroit, Michigan.*

It is with a grateful heart that I wish to corroborate my husband's testimony. For these healings and numerous others, and for the regeneration which comes through the study and application of Christian Science, I am sincerely grateful.—(*Mrs.*) *Catharine C. Rand.*

I HAD prayed earnestly to know who I am, what I am, and where I am; and one night, while I was trying to see the perfect man for someone for whom I was doing Science work, it dawned on me that that which I called "myself" was not "I" at all, nor any part of my real selfhood. The whole physical picture called man was a very poor counterfeit of the perfect idea—man, as God's image and likeness. When I separated from my thinking the concept of man as material, and beheld the real man as spiritual, perfect, and pure, as Jesus did when healing Peter's wife's mother, then I knew that my work for my friend was complete.

Our revered Leader, Mary Baker Eddy, tells us in "Miscellaneous Writings" (p. 355), "Learn what in thine own mentality is unlike 'the anointed,' and cast it out; then thou wilt discern the error in thy patient's

mind that makes his body sick, and remove it, and rest like the dove from the deluge."

Christian Science came to me many years ago and has never failed me. I have had many healings, physical, mental, and financial. I was healed of constipation, resulting in ulcers and hemorrhoids, from which I suffered for many years. Christian Science healed me completely. I was also healed of catarrh, neuralgia, colds, grippe, fevers, sorrow, discouragement, resentment, and worry. Only God knows how grateful I am for all these healings. But my greatest joy is that Christian Science makes no mistakes, but is an antidote for every ill.

I am very grateful that God sent His only begotten Son, Christ Jesus, the Way-shower. I am grateful for our beloved Leader, Mary Baker Eddy, who interpreted the Scriptures and gave us "Science and Health with Key to the Scriptures."

I am grateful for class instruction and for membership in The Mother Church and a branch church. I am more grateful than words can express for the loving, patient practitioners who have helped to lift me out of pain to that peace which Jesus left for all. Christian Science surely does bring "to the body the sunlight of Truth, which invigorates and purifies" (*Science and Health*, p. 162). —(*Mrs.*) *Ida Roberta Stafford, Seattle, Washington.*

My continued gratitude for the healing of the effects of an accident experienced over two years ago prompts me to give this testimony.

In my early teens I began to attend a Christian Science Sunday School, and as I grew older I endeavored to make progress in the

understanding of Christian Science. Growth, demonstration of position, reward for right endeavors, and gaining of financial means were slow, and these problems still awaited solution when there came an imperative call for reliance on this Science in regard to physical well-being.

One evening as I was crossing the street in a downtown section of the city, I was struck by a car, dragged beneath it for about sixty feet, and then dropped. A bystander, seeing my condition, put me in his car and took me to the hospital close by. As soon as my name was learned, my mother, aunt, and uncle were notified. Upon their arrival at the hospital, they were told that my condition was very serious. During the next few days word went out from the hospital several times that I was passing on, but this was emphatically and unremittingly denied by the practitioner who had been called by my family the moment they heard of the accident. Eleven days later I left the hospital, and within two weeks and a half from the time of the accident I was again able to walk downtown. Every erroneous suggestion of fractured skull, split eardrum, broken and fractured ribs, disfiguring wounds on my face, and many other discordant bodily conditions had been overcome harmoniously. Predicted conditions, such as hemorrhages due to lacerations of the lung by the broken ribs, never resulted.

I cannot express adequately the gratitude I owe to Christian Science and to the steadfast and loving work of the practitioner for this splendid and clear-cut healing, so fine indeed that not even a remembrance of suffering remains. Gradually the other problems are being met, and the result has been greater happiness,

abundance, and spiritual growth. I am grateful to Mary Baker Eddy, the Discoverer and Founder of Christian Science; to Jesus; and to the prophets who caught glimpses of the universe of God. I am also grateful for membership in The Mother Church and in a branch church, for the firm foundation upon which these were established, and for the periodicals.—(*Miss*) *Jeannette Skidmore, Berea, Ohio.*

HAVING been helped from time to time through the reading of the testimonies in the Christian Science periodicals, I should like to take this opportunity of sharing some of the healings which have taken place in my experience since I took up the study of Christian Science.

Many years ago, after hearing a lecture on Christian Science, I went the following day to a Christian Science Reading Room to borrow the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. Through the first reading of it I was healed of rheumatism and constipation. At that time I did not know that people could be healed just by the reading of the textbook. Like many others, I was not seeking physical healing, although I was in need of it, but I was in search of a better understanding of God and the Bible. Previous to the time I first read the textbook I was constantly taking medicine, and the doctor had informed me that he could not cure me. However, I became so interested in the textbook that I forgot entirely about my medicine, and in the words of the Apostle Paul became "absent from the body, and . . . present with the Lord." It was some time afterwards when I realized that the healing had taken place. Naturally I was

very grateful for this, but I was even more grateful for having discovered how the healing came about. It is now over twelve years, and I have never taken any medicine since.

Following this experience I found myself longing for an opportunity to put into practice the little understanding I had gained of the teachings of Christian Science. It came. Shortly afterwards my mother became very ill with an attack of hemorrhage of the lungs. She refused to have a doctor because of having been kept in bed for six weeks when suffering from the same trouble on a previous occasion. I asked her to read *Science and Health*, and she did so, while I applied my little understanding of Christian Science. For some time she seemed to grow worse, and I became fearful because the doctor had informed me previously that if my mother had another attack she would not recover. The following words from *Science and Health* (p. 97) came to me: "It requires courage to utter truth; for the higher Truth lifts her voice, the louder will error scream, until its inarticulate sound is forever silenced in oblivion." Towards midnight she improved and fell asleep. The following day she went to town shopping, also attended a theater, and when she reached home that evening declared that she had not felt so well for a long time.

One of the outstanding healings which took place many years later, when a dear member of my family passed on, was my complete healing of the sense of grief. The whole family was helped too. This healing was the result of the consecrated work of a practitioner. I am grateful for all the help I have received from practitioners.

For all the blessings that have

come into my life through the study of Christian Science, including membership in The Mother Church and in a branch church, and especially for class instruction, I am intensely grateful. Words alone could never express the gratitude I owe to our Father-Mother God; to our Way-shower, Christ Jesus; and to our dear Leader, Mrs. Eddy, the Discoverer and Founder of Christian Science.—(*Mrs.*) *Doris Carter, London, England.*

IN my need I turned to Christian Science for physical healing.

I had been in ill health since I was a child, and suffered with several ailments. In the summer of 1934 I took up the study of Christian Science, and began to read *Science and Health* by Mrs. Eddy. After reading the textbook for five days I removed my glasses, which I had worn for twenty-one years.

In the fall of 1934 we came to Stillwater, where I took up the study of Christian Science in earnest, attending the Wednesday evening testimony meetings and our Sunday services.

I have had many healings since I came into Christian Science, for which I am very grateful. Among the many healings are those of ptomaine poisoning, appendicitis, partial blindness in one eye, influenza, colds, sick headaches, burns, and dew poisoning.

Above my gratitude for the healing I have experienced is the feeling of love and gratitude I have for our dear Leader, who has given us all this through her inspired writings. I am very grateful for the truth which God has given me through Christ Jesus and our Leader, Mrs. Eddy; and for the help of the practitioners which has been given me in time of need. The more I study Christian Science,

the more I realize that "good demands of man every hour, in which to work out the problem of being" (Science and Health, pp. 261, 262). —(Mrs.) *Roxey Flick, Stillwater, Oklahoma.*

MANY years ago I walked out of the office of a well-known oculist in the Middle West with these words ringing in my ears: "I have fitted you with the best glasses available for the present condition of your eyes; there is no guarantee that these glasses will last you any certain time; they will have to be changed frequently and each time stronger lenses will be required, and there may come a time when even the most powerful will be inadequate." My consciousness became so filled with fear and foreboding that the new glasses brought only pain and blurred vision.

That night I attended a Christian Science testimony meeting. I had often gone before with my mother, who had had a healing of stomach trouble, but I had not paid much attention to what was going on. The first man to testify said: "For many years I have worn glasses. They were changed frequently, but none of them were ever right. I finally drifted into a Christian Science church, liked the services, and took treatments from a practitioner, and was healed. That was many years ago, and my vision has been good and no glasses are necessary." In my state of mind those words contained priceless promises. The next morning I went to a practitioner's office. The healing did not come quickly or easily; the years of false education as to what constituted vision, eyesight, eyes, nerves, muscles, and the weight of material laws believed to be true and in-

evitable kept me in bondage for some time. Finally the correct understanding was gained, through the study of the works of our beloved Leader, Mary Baker Eddy. With the Concordances all references were studied which pertained to the case. It was observed that in the proportion that the thoughts entertained were based on spiritual facts, the vision cleared. Satisfactory vision was finally obtained when the realization came into my consciousness of the truth of the statement made in our textbook, "Science and Health with Key to the Scriptures," on page 379, "The real jurisdiction of the world is in Mind, controlling every effect and recognizing all causation as vested in divine Mind."

In addition to this healing and many other physical demonstrations, I am very grateful for the help received in business through spiritual ideas, which have been successfully and practically applied in the solution of complex problems.—*Fredrick R. Francke, St. Petersburg, Florida.*

WITH deep and sincere gratitude to our Father-Mother God; to Christ Jesus, our Saviour; and to our revered Leader, Mary Baker Eddy, I offer this testimony of blessings received through the study and application of Christian Science.

My earliest memories are of stories of the healings performed by Jesus; and later, through the study of the New Testament, the realization came that Christ is still our true healer, and with it the proof of this truth, through an instantaneous healing of warts on my hands and wrists. Other healings came about through prayer and childlike faith in God's goodness, and this hallowed influence

remained with me through the years after I became a member of an orthodox church. Although I heard many wonderful sermons in this church my heart was constantly longing for something more akin to the teachings of Christ Jesus, and my prayer was surely answered, for in due time Christian Science was brought to my attention, and from the very first I recognized it as the truth which I had been seeking.

In the past twenty-one years I have had many sacred proofs of God's tender care and protection. My five sons have been reared almost to young manhood without a drop of medicine and have been almost entirely free from sickness. So-called children's diseases which presented themselves were quickly routed by Truth. A case of measles was so beautifully healed that no trace of the rash was left on the child when a doctor, called in by my husband, examined him an hour later. Scarlet fever was healed in less than a day. The doctor called a second time, only to find the child free, and said that he could not understand it, for it certainly had been a case of scarlet fever. Extreme bowlegs were so quickly straightened with the aid of treatment from a practitioner that it was commented on by our neighbor.

In my family there have also been healings of chronic cough, tonsillitis, infected finger, partial deafness, a crushed finger, grippe, sprained ankles, corns, severe burns, and numerous other ailments which were never named. Broken bones have been healed with very little discomfort, after being set by a physician. An ulcerated tooth which the dentist refused to fill, because he said that it would always cause me trouble, was healed in a few hours,

after which he filled it. This was in 1918, and I have had no further trouble with the tooth. Another tooth was naturally filled during the winter of 1925-1926 through the consecrated study of Mrs. Eddy's writings. This tooth is today whole and sound.

My youngest son was healed of the effects of a severe coasting accident by the prayers of a Christian Science practitioner. An elder son was also wonderfully protected from injury when struck by an automobile and hurled several feet through the air. Farm animals and pets have been healed numbers of times through the application of this Science. Truly, our every need is met in Christian Science.

While I am inexpressibly grateful for the physical healings, they cannot be compared to the peace and assurance that come into one's life through this closer walk with God.

I am grateful for all of Mrs. Eddy's writings, for our Lesson-Sermons in the *Christian Science Quarterly*, and for the periodicals. They have been my daily spiritual food during the years when the children were small and it was impossible for me to attend the church services. Every hymn in our precious new Hymnal is to me a healing prayer. I am grateful, too, for membership in The Mother Church; for the faithful work of the Board of Directors, and for all those who are consecrating their lives to the demonstration of Christian Science. I realize that I can best prove my gratitude by obeying our Leader's injunction in "Miscellaneous Writings" (p. 106), "So live, that your lives attest your sincerity and resound His praise." —(Mrs.) Margaret Vogt Siddall, Moravia, New York.